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The Missionary Review of the World



VOL. XXIII. NEW SERIES

VOL. XXXIII. OLD SERIES

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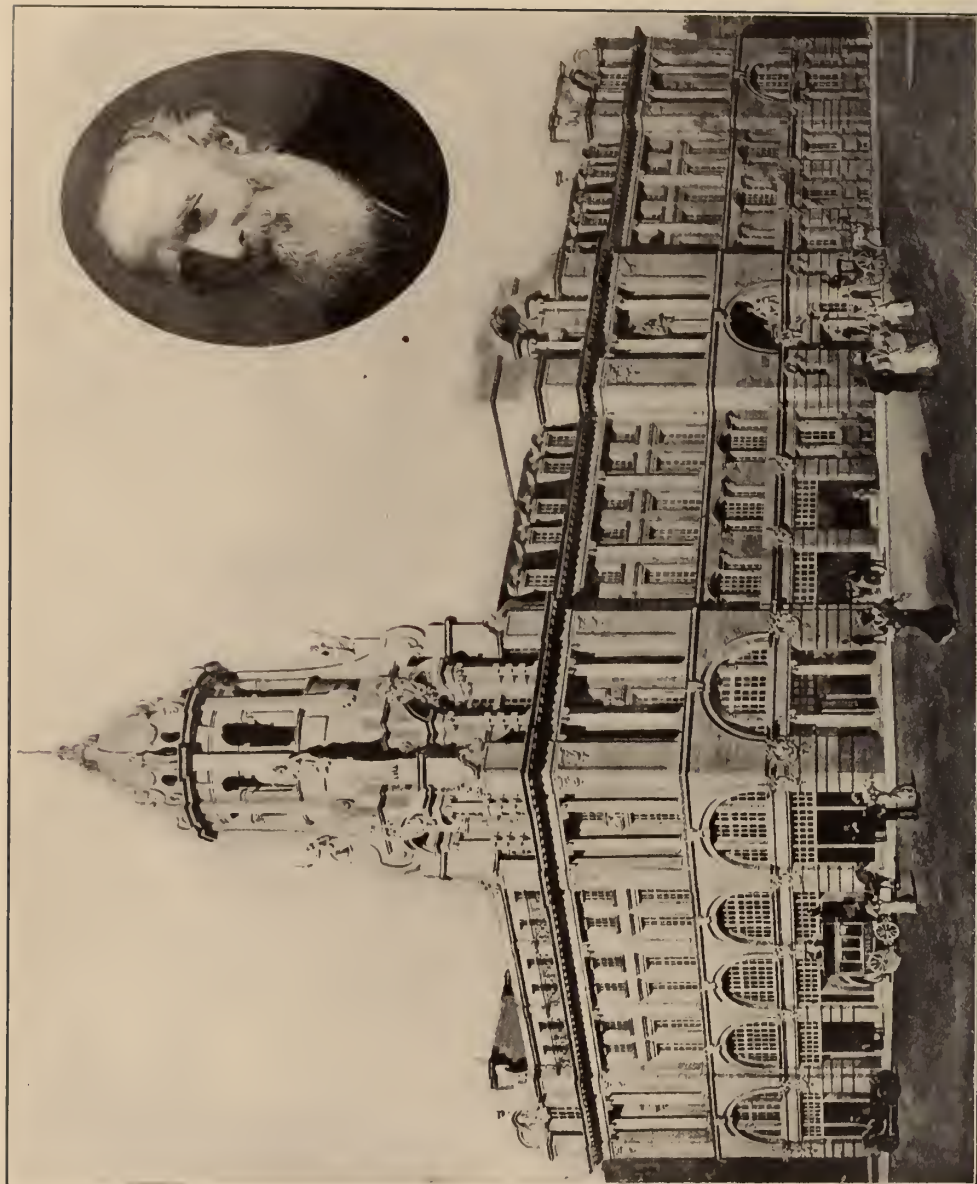
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SIGNS OF THE TIMES

THE EDINBURGH CONFERENCE

We must postpone until our September number a full report of the great World Missionary Conference, which met in Edinburgh June 14th to 23d. That report will deal with the outstanding features of this remarkable gathering, and will give many of the brief but powerful utterances of noted missionaries, native converts, statesmen, scholars, pastors and officers of missionary societies, as they spoke on the subjects assigned to the eight commissions, one of which was discuss on each day of the conference.

This gathering of missionary experts was a sign of the times in its evidence of the advance toward closer sympathy and more united effort among Christians in promoting the Kingdom of God on earth. For the first time in the history of such conferences the "High Church Party" of the Church of England sent delegates and joined in the discussions. Their work in foreign missions is not as large and important, nor, perhaps, as distinctly evangelical; as that of many other divisions of the Church of Christ; but their willingness to meet on a common platform with "non-conformists" and their readiness to recognize the work of other societies is an encouraging step in advance.

This union of High Church

clergymen with non-conformists has awakened much severe criticism from both sides. The delegates from the Society for the Propagation of the Gospel were severely arraigned by their own party because of their participation in the conference. These critics do not recognize the standing of non-conformist clergy or the validity of their sacraments and would give no recognition to their work. They favor union with the Church of Rome rather than with Protestants. The delegates to the conference, however, Bishop Montgomery, the Bishop of Southwark and Surrey, the Bishop of Birmingham, the Archbishop of Canterbury, Canon Robinson and others, spoke in charitable, broad-minded and sympathetic spirit about the work of other Protestants and manifested a commendable spirit of fellowship and a readiness to cooperate that surprised many of those present.

On the other hand, severe criticisms have been expressed by members of the Church Missionary Society and other representatives of the evangelical party of the Church of England and by many non-conformists because of the compromises agreed to and the ground surrendered at the demand of the High Church party. These were: (1) the exclusion of all consideration of Christian work among Roman Catho-

lies, Greek Catholics, Copts, Armenians, Nestorians, Abyssinians and other Oriental Christians; (2) the publication of the statistics of missionary work carried on by Roman Catholics, and (3) the expression in the conference of views in sympathy with a closer union with the Church of Rome. On the continuation committee, also, which is to carry on the work of the conference and is to seek a realization of its ideals in comity and cooperation, there are two members of the High Church party—the S. P. G.—tho no other society, not even the greatest of all, the C. M. S., has more than one representative on this committee. We do not sympathize with the sentiments expressed by the Bishop of Southwark and by Bishop Brent, in favor of closer union with the Roman Church as at present constituted, or of a recognition of her missionary work, but we think there is no occasion to criticize the conference as a whole when not more than four out of over three hundred addresses made any mention of the papacy. We would all welcome such a reformation in the Roman Catholic doctrines and practices as would make union with Protestants possible, but we see no present indication of such a reformation.

The work of the Edinburgh conference was distinctly that of broadening horizons, deepening sympathies and strengthening convictions. Men and women of every Protestant Christian creed met together in friendly council; they each learned what the others were doing, what God was accomplishing through them, where the field was over-supplied with workers, and where was the greatest need; they heard world-renowned leaders and

native converts express their convictions and hearts' desires and relate their experiences; they discuss ideals, methods of closer cooperation, of nobler achievements, of more Christ-like service and considered plans for more satisfactory relations with native and home governments.

One sign of the times in the conference was in the sentiments most approved and applauded. These were: (1) An immediate attempt *both* to strengthen the present work and to occupy the neglected fields; (2) a determination to train the Christian Churches in non-Christian lands in self-support and self-government, and to put on them the responsibility for the evangelization of their fellow countrymen; (3) a loyalty to Christ as the only begotten Son of God and the only Savior of men; (4) a belief in the Bible as the only adequate revelation of God to men and of the way of salvation; (5) the necessity of distinctively Christian education in mission schools—including Christian teachers and professors and Christian text-books; (6) a purpose to insist that so-called Christian governments shall not hinder the progress of the gospel by forbidding missionary work in their jurisdiction by catering to non-Christian leaders and customs, or by countenancing injustice, vice or traffic in strong drink, opium or their injurious drugs; (7) a strong desire for more real union and closer cooperation in missionary work—including union presses, hospitals and educational institutions, free interchange of members and a division of territory with a view to economy of labor and expense and greater efficiency in service.

We look to the "Continuation Com-

mittee," of which John R. Mott is chairman, and J. H. Oldham secretary, to accomplish great things in more adequate world-wide evangelism, true cooperation among Christian workers, arbitration in points of disagreement, statesmanlike pressure brought to bear on governments, and a world-wide union of prayer for missions.

A SINGULAR PARADOX

One very striking sign of the times is that we find organized militarism side by side with advocacy of arbitration: A Peace Palace at the Hague, and *Dreadnoughts* in the navy yard! Never before have we known such costly and colossal preparations for armed conflict; never before such world-wide sentiment in favor of a parliament of man for the settlement of controversies. It seems a competition between ballots and bullets, to see which will win the day; and one of the greatest reasons for confidence that peace measures will finally prevail is that war is getting so desperately expensive and destructive that no nation can afford it. Selfishness is becoming a protective factor in arresting armed conflict and compelling mankind to cultivate the beneficent art of peace.

THE PEACE OF THE WORLD

Secretary Knox, speaking on "The Spirit and Purpose of American Diplomacy," declared that the most active sphere of such diplomacy is in the relations of the United States with the twenty other republics of the Western hemisphere, most of which are passing through an evolution similar to that of the United States, and the influence of the diplomacy of the United States could be traced to the development and welding of the Pan-

American family of nations. "We have reached a point when it is evident that the future holds in store a time when wars shall cease; when the nations of the world shall realize a federation as real and vital as that now subsisting between the component parts of a single state; when, by deliberate international conjunction, the strong shall universally help the weak, and when the corporate righteousness of the world shall compel unrighteousness to disappear and shall destroy the habitations of cruelty still lingering in the dark places of the earth. This is 'the spirit of the wide world brooding on things to come.' That day will be the millennium, of course."

LOWERING THE LEVEL OF THE MINISTRY

Another deplorable tendency of the times is the secularization of the sacred calling, sinking the divine vocation of the gospel herald and ambassador for Christ to the low plane of a trade or at best a learned profession.

The big salaries so often nowadays paid to the occupant of a metropolitan pulpit, is one sign and cause of such degradation to a secular level; for, when a congregation pays a preacher so high a price, it is almost impossible to disassociate from such large stipend the idea of a corresponding ownership on their part and obligation on his. There is a proneness to reckon such a minister as a hired servant, and dictate, if only indirectly and impliedly, the terms of such service. Nothing sacrifices the unique character and authority of the Christian ministry more than to make prominent the monetary and commercial side of the relation between preacher and people. It is a historic fact that the virtue and valor of the sacred office

have been in proportion to its independence of man, and its purity has generally been most conspicuous in its poverty. It is a bad sign when God's ambassadors get rich; when the preacher's business begins to draw, from worldly motives of gain. Then, how naturally, unworthy candidates respond to the magnetic power of money and ambition! Somehow service in the ministry seems inseparable from self-denial for Christ's sake. We must cultivate the divine side of our work, and teach others how blest it is to "endure hardness as good soldiers of Jesus Christ." All appeals to enter the ministry at home or the missionary work abroad must emphasize the spiritual rather than the secular and carnal, or we shall degrade the highest of callings to a lamentably low level. The multiplication of candidates is a calamity if secured by the adulteration of character.

THE RISK OF COMPROMISE

Another tendency of our time is to purchase peace and outward union at the cost of silence and concession.

We have no little fear that the federation of Free Churches in Great Britain is at present in peril of compromise for the sake of harmony. The pastor of the City Temple, in London, has rapidly run the race of liberalism and, at times, come dangerously near to, what seems to many, verging on blasphemy. Principal Forsyth, leading the conservatives, has been dealing daring blows at the new Theology, and the battle has waxed hot. These liberals, excluded from the Edinburgh International Council in 1908 complain of being practically shut out from the platform and program of the Congregational Union. Dr. Forsyth has used

trenchant words about "theological adventurers and quacks, and foes within the Church, who, while occupying evangelical pulpits and chairs, and enjoying their emoluments, preach and teach what the bodies to which they belong regard as heresy," branding them as "dishonest pretenders who should leave the Church they dishonor."

These remarks "Dr. Parker's successor" regards as personal, and he appears before the Union to ask explicitly if his withdrawal is desired. No doubt this withdrawal is what most of the members wish, and would have voted had the issue been boldly met. But timidity and compromise evaded the issue, and partly from fear of a split, discussion was stifled by confining all remarks to Mr. Campbell and the chairman, Rev. Sylvester Horne, the former a master of the arts of the demagog, and the latter, having the acuteness and astuteness of the politician. The practical result was that Dr. Forsyth had no strong backing and Mr. Campbell has a sort of tacit consent to go on his way and yet keep his standing in the Union.

We are not, consciously, advocates of controversy or uncharitableness. But at times a fair fight is the only right and safe course. We know personally the parties in this contest, and feel strongly that a man who holds and teaches what Mr. Campbell does, has no right place in a union of Evangelical Congregationalists. Mr. Horne's reply, while conciliatory, was too diplomatic and did not touch the real heart of the matter. The battle must yet be fought to the finish. Dr. Forsyth is not to be construed as a second Torquemada, who would erect a new Inquisition; he feels more like an

Athanasius, seeking to guard the deity of our Lord and the unity of our faith. Federation is good if it does not mean cowardly compromise and silence in the presence of error.

PEACE AND TRUTH

Daniel O'Connell used to say that "no revolution is worth a drop of human blood," and so used "agitation" instead. But far more is it a fact that no federation is worth an ounce of conscience or truth. Unity is too dearly bought if verity is the coin paid for it. That is not liberty but license and lawlessness which is secured by removing ancient landmarks which our fathers set up in the fear of God and defense of truth, and bathed in blood to maintain. There is no chance for heroism where we have not at least a "patch of lentils" to protect against invasion.

A GOLDEN RULE OF LIFE

Emmanuel Kant is the author of the famous "Categorical Imperative": "So live that the principle of your own life may be worthy of being made a universal law." This has been well said to be little more than an echo of the golden rule. It expresses a profound truth, that we only live as we ought when we would be willing to have all others do as we do. We are to be exemplars of virtue, like Him who "left us an example"—literally a "writing copy"—"that we should follow His steps."

THE SABBATIC CONSCIENCE

A good story is told of the late King Edward, that when he summoned a certain contractor, who was a prominent Wesleyan, to meet him on his Sandringham estate on a Sunday afternoon to take orders for repairs

and improvements, he sent back word that, on six working days he would be at the King's service, at any hour, day or night, but that as he kept one day in seven holy to the Lord, he could not work for any man tho he were the king. Whereupon he got a new message from the King, saying, "Quite right! Monday will do equally well." Even a king can respect a kindly conscience on a subject.

PLENTY OF MONEY WHERE THERE IS WILL

If any one doubts that men can give more to the Lord's work if they will, it is only necessary to look at the amazing extravagance and recklessness in automobile purchases. There are now in over twenty States factories whose output this year will be nearly a quarter of a million machines, Michigan itself leading in nearly one-half the whole number. The capital involved reaches from \$150,000,000 to \$175,000,000, and over 200,000 employes and 5,000 agents are at work to promote this new industry. Men by the thousand mortgage their dwellings and sell their life insurance policies to get an auto car! Oh, for a like enthusiasm in work for God!

A PERIL IN OUR HIGH-SCHOOLS

Dr. Francis E. Clark, of the Y. P. S. C. E., is not the man to deal harshly with the young; but he indicts the high-school system, and is amply upheld by Mr. D. R. Porter, Y. M. C. A. secretary for work among boys, whose unveiling of appalling moral conditions is even more startling than Dr. Clark's, who says that one cause of deterioration is the *high-school dance*, sometimes so public and promiscuous as to "have many of the objectionable features of the public dance-halls."

Many girls, not out of their teens, have been ruined body and soul, for time and eternity, by these dances.

The high-school secret societies are another source of evil. Tho in some cases suppress, many still exist, openly or secretly, and parents and pastors have been writing to Dr. Clark to commend his new assault on these nurseries of infantile snobbery.

"I formerly thought that girls were more easily reached by the appeal of religion than boys, that their consciences were more sensitive, and their higher natures more fully developed than their brothers. I am coming to doubt that, especially with girls of the high-school age.

"On the cars and on the streets I see more vulgarity and rudeness of behavior, less respect for others, and more indifference to the general public welfare among the high-school girls than among the boys; and it is often harder to find stedfast, earnest, Christian workers among them than among those of the other sex.

"Yet it is not the teachers or the pupils who are chiefly responsible for this condition in many of our high-schools, but primarily the parents who do not know enough or care enough to keep their children out of these secret societies, and who encourage the late hours, the dances, and the attendant dissipation for the sake of the supposed social advantages. Or, if they do not encourage them, they yield weakly to the importunities of their children; and the demoralizing results are the same.

"Many a father or mother has awakened with shame and contrition, when it was too late, to the results of such

carelessness and overweening ambition when the daughter has brought disgrace and confusion of face upon the family.

"I write about this because I have upon my heart particularly the boys and girls of this high-school age, the age of adolescence, the most critical, and in many respects the most important, period of human life."

THE LONDON Y. M. C. A. MEMORIAL

Our frontispiece represents the International Home for the Central Y. M. C. A. of the world, now building, and to be dedicated as a memorial to Sir George Williams, the founder of the parent association.

It will be a missionary Mecca for all nations, as well as a model home for young men, and a center of activity in their behalf, in Bible study and evangelism. This original association has kept itself true to the pure faith of the gospel, and promotes every good work at home and abroad. Exeter Hall, its old home, was the greatest rallying-place in the world for all causes closely linked to the Kingdom of God, kept clean for God's uses, and the new hall will keep up the succession. Besides all other helps to body and soul, there will be bedrooms for over 200 men.

The building was begun a year ago, and will require eight months more to finish and furnish, and about £60,000 in money. And as it is to be an international memorial, we not only give our readers the picture of the memorial and the founder of the Y. M. C. A., but hope many may be moved to aid the project. It would be hard to invest money better.

THE SYRIAN MISSION, AND ITS PIONEERS

SECOND PERIOD: 1870-1910

Doctor Jessup's two volumes are a sort of encyclopedia of the mission work in Syria, and show the great changes of the last forty years. At the reunion of the dissevered branches of the American Presbyterian Church, in 1870, the new school branch which had remained allied with the Congregationalists in the A. B. C. F. M., united with the Presbyterian Board, which before represented the old school, and Syria became, by amicable arrangement, the special field henceforth of the now reunited Presbyterian Church, the mission itself, by its own action, becoming identified with the Presbyterian system. This period of transfer also coincides with the period of organized activity on the part of the Presbyterian Sisterhood, to whose sympathetic aid and prayers a large share of the progress of the work is due. They have done nobly in helping to provide and support helpers, buildings and scholarships.

Syria has always had a considerable Moslem population, and all perturbations in the Mohammedan world have, like earthquake convulsions, produced more or less marked tremors and quakings in this land, so closely identified with the dominions of the Sultan. The Russo-Turkish war, in 1877, the revolt of Arabi Pasha, in Egypt, five years later, and the Mahdi's uprising, with the troubles in the Sudan, etc., have so seriously impeded the mission work in the Syrian field as at times to threaten its continuance. Three evils were the harvest of such seed-sowing: first, general disturbance, with constant peril of outbreak; second, an invasion of refugees and ruffians from revolted districts, bringing into Syria lawlessness and violence, beggary and

robbery, fanaticism and controversy; and, third, distraction of mind and discouragement as to all permanent results. As men do not build anything solid and lasting on the crater of a volcano, Syrian missionaries often questioned whether schools and col-



REV. SIMEON H. CALHOUN

leges, hospitals and churches, could find on such treacherous soil any firm foundations. Conflict with the Moslem power was constant; the censorship of the press, so strict as to be not only tyrannical but comically absurd; the jealousy of a fanatical sect that had power to suppress all Christian testimony, was a constant menace; and oftentimes nothing but the presence of consuls and gunboats "saved the situation."

As to press censorship, Dr. Jessup cites some cases almost beyond credence. Every foreign book com-

ing into the Turkish Empire through the custom-house is held by the censor for examination; and, if it has in it anything about Mohammed or the Sultan, Turkey or Syria, Arabia or Mecca, is confiscated, or at least mutilated. Encyclopedias can only find admission by cutting out articles on such subjects before shipment! Even guide-books are often seized because of their contents, as construed by inspectors. A map of Europe which had on the east end a strip of Asia labeled "Armenia," was confiscated, and one of "Palestine under the Kingdoms of Judah and Israel," and showing the divisions made by Joshua among the twelve tribes, was destroyed because "the Sultan, Abdul Hamid, can not acknowledge any kingdoms of Judah and Israel in his empire, and has authorized no such divisions." The defense was that the period referred to was many centuries previous, but the rejoinder was that "this map was not made then! Judah and Israel did not know how to make maps!" An Arabic geography was suppressed because Arabia was referred to as an "independent province"; and from a book a quotation was expunged from Titus 1:5, about "setting in order in Crete things which were wanting," because it implied that in the Sultan's domain something was "wanting" and needed to be "set in order!" And, in another book, the story of Gideon and his three hundred was suppressed, probably lest it might embolden some other three hundred to deeds of daring! Such censorship Dr. Jessup calls "idiotic," but it shows a unique barrier against which, for all these years, Syrian missionaries have had to contend.

Two manuscript copies of every

Arabic book, tract, or paper must be sent to Constantinople for examination before publication; it may be held for six months or a year, and, if returned at all, so mutilated as to be practically useless; and, before being offered for sale, the printed copy must be forwarded for another censorship. A daily paper is liable to have whole columns struck out at the last moment, for which other matter must be substituted.

For further details, again the reader must be referred to the two volumes where, with painstaking, the lesser features of the work are delineated and the life colors added. But the grand lessons we must not lose, that, in this mission field the foes are many and desperate, and the difficulties, humanly speaking, insurmountable; yet, notwithstanding, it would be hard to find any place where progress has been more obvious and marked, and the harvest more ample and satisfactory. In this history, every decade of years is like a century in development, and single eventful transactions sometimes mark eras or epochs. The Syrian mission is identified with almost everything good and great—exploration, evangelization, education, translation, publication, medical work, church development. In face of almost every form of hindrance—intolerance, persecution, censorship, repression, banishment and martyrdom, massacres and wars, famine and pestilence; yet it has moved on. The American press, founded at Malta in 1822, and removed to Beirut in 1834, has become a sort of lighthouse of the whole Arabic-speaking world. The missionary pioneers of ninety years ago, Fisk, Parsons and Jonas King, have been followed by Goodell, Bird,

Eli Smith, W. M. Thomson, H. G. O. Dwight, Hebard, Van Dyck, De Forest, Dale, Bliss, Eddy, the Jessups, Calhoun, Mrs. Bowen, Mrs. Watson, Miss Taylor, and many more—a most illustrious band of men and women, “of whom the world was not worthy,” and every one deserving a record among the heroes of faith, and a column in the Temple of Fame.

This whole ninety years is a fascinating romance, with tragic chapters, but all belonging to the heroic. The martyrdom of the first Maronite convert, the first girls’ school ever opened in the Turkish Empire, the boys’ seminary, the Greek war, the plague; Protestant Christianity a *religio illicita*, in 1835; the massacres of 1840; the recognition of Protestantism as a *religio permissa*, in 1844; civil war in Lebanon, 1845; the first evangelical church in Beirut, 1848; new Arabic translation of Bible begun, 1849; first steam press, 1853; Crimean war, 1853-55; *Hatti Hamaiyoum*, decreeing that no Moslem convert shall be put to death, 1857; Arabic New Testament completed, 1860; civil war and massacres the same year, and 20,000 refugees fed and clothed and \$150,000 spent in relief. Then, in 1862, first steps toward a Syrian college; formally opened in 1865; new Arabic Bible completed the same year; theological seminary opened in Abeit, 1868, and transferred to Beirut, 1873; seal of Sultan’s authorization placed on thirty-three editions of Arabic Scriptures, and local Board of Damascus’ approval of 330 Arabic publications, in 1887; railway opened from Beirut to Damascus, 1895; Arabic Scriptures authorized in all Greek schools, 1896; four hospitals in operation, in 1900—these are a few mile-

stones in this path of progress. We know of no other missionary field presenting quite the same sort of varied charm in its annals. The reader of these memorial volumes finds himself in a continuous garden-walk—not without its passion-flowers, crimson borders, and weeping-willows; but full of the forget-me-nots of memorable incident, the morning-glories of promise, the fruitful vines and olives, with the palms of victory lining the whole way.

Beside all the historical matter of Dr. Jessup’s book, there is a characteristic autobiographic portrait of the author, half unconsciously drawn, especially revealing his keen perception of humor and strong common sense; and, withal, deep devotion to the Word of God and the work of Christ—four features which go far to outline the whole man. At bottom, he had a deep, genuine love for the Old Bible and its divine gospel, and an unquenchable passion for his missionary work that no offer of home pulpits, missionary secretaryships or foreign consulates could quench or cool. His letter of declination, when, in 1870, he was urged to take the secretaryship of the Board, was itself one of the noblest missionary documents we have ever seen*—not only a refusal on grounds of duty, but of inclination; not only conscience and reason protesting, but affection and preference. The position offered in New York was one which, to ambition or avarice, would have been tempting. But all the temporal advantages were accounted as nothing; the thought of going away from his beloved Syria filled his eyes with tears,

* “Foreign Missionary,” Vol. xxix, pp. 114-118.

and his heart with anguish. He declined this "loud call" because he had not the self-denial to leave his Syrian work; brethren in New York asked a sacrifice to which he was not equal in urging him to exchange the poverty and exposure, exile, trial and anxiety of his missionary life, for the comfort and security, luxury and dignity, of a high and well-salaried office in his own land! Yet some people compassionate a missionary and whine about his trials and self-denials as if they constituted carrying a cross too heavy to be borne!

The reader will find the author's common sense everywhere exhibited in these volumes—his freedom from morbid notions, extreme views, sanctimony and pietism, excesses of all sorts. He punctures scores of fanciful and fanatical bubbles and reveals the hollowness and shallowness of hundreds of religious shams and shows; while he gives sound advice as to both physical and spiritual health, and exhibits practical wisdom in many matters where so many others lack discernment. Not a few saintly souls have brought religion itself into disrepute by their follies and vagaries and utter disregard of the laws of common prudence and tact.

For instance, Dr. Jessup warns new-comers to beware of exposure to the Syrian sun, to carry an umbrella or wear a helmet hat, or both; and cites instances where in so-called dependence on God three fanatics who refused advice died shortly of sun-stroke and brain-fever. When he preached in Arabic, he avoided the stilted classical style and used the colloquial, watching the women and children to see if they paid attention, and, if so, judging that he was reach-

ing the rest. When the question arose in the new church at Beirut, whether the old curtain, used to separate the men and women, should be hung, he refused to settle the matter, and left it to the native Christian brethren themselves. The curtain was there for some years afterward, until the Syrians themselves became enlightened enough to abolish it. How wise to see that such a custom could not really be abandoned until the people were ready for such a step! When a few brethren in the missions declined to fraternize with others because psalm-singing was not their exclusive form of praise, Dr. Jessup calmly observed that, while he could explain to the people the difference between Presbyterianism and prelacy, he had not been able to make an Arab see why missionaries, laboring to lead pagans and Moslems to Christ, could not commune with others in the same work, who sang "Jesus, Lover of My Soul!" etc. He pronounces "the money question the bane of all missions," and "the paying of native teachers and preachers out of foreign funds an unmixed evil," being misunderstood by the native population, and putting those thus paid in the attitude of hirelings and tending to demoralize them by "weakening their sincerity," etc. Again, he refers to a fanatic who taught perfectionism — maintaining that no child of God can sin, and, therefore, "it is the old man inside that sins, getting rampant, lying and stealing, so that the believer is not responsible," etc.—Dr. Jessup disposes of this nonsense by a story of a German judge who, when a criminal attempted to defend himself on this plea, "The old man did it; I didn't." "Very well, then," said the judge, we

will send that old man to jail for six months!" When the Anglican bishop in Jerusalem tried to erect exclusive barriers between his constituency and all non-Episcopal believers in Palestine and Syria, he points out the amazing inconsistency of his leveling, on the other hand, all barriers between himself and the "Brotherhood of the Holy Sepulcher," who carry on a systematic Satanic farce of the so-called "Holy Fire" to deceive pilgrims; and he exposes the utter absurdity of thus denying fellowship to Christian believers while he extends it to shameless imposters, making fraternization turn upon ecclesiastical forms rather than moral and spiritual integrity. He refers to another fanatic who came to the Holy City to preach the new doctrine of no more death. "But, what if you should die?" "Oh, that would bust the whole thing," was the reply, and it did. A new doctrine that will not bear a practical test is not worth while to preach, or even to fight against. He tells of another extremist who came to Palestine to proclaim exact obedience to God and dependence on Him by faith, and abandoned his own wife in so doing, who gave up active efforts to evangelize, to "sit down" with the Spaffordites and wait for the Lord's coming! With one sentence Dr. Jessup dismisses Babism. He pricks this Persian bubble by showing it a mere revamp of old pantheistic theories, and adds that Abbas Effendi's latitudinarian views that all men, pagans, idolaters and all, are accepted of God, would seem to "make any attempt to propagate Babism a work of supererogation." For what is the use of zeal in proclaiming a religion if all men, irrespective of doctrine or deportment, are equally

acceptable with God? And again he says, there is "nothing to be converted to; you can't love, or pray to, a mere negation." He counseled missionaries to keep entirely aloof from political questions, and make it their object to



KASIM BEG AMIN, JUDGE OF COURT OF APPEALS, CAIRO
Author of "The Emancipation of Woman," and
"The New Woman"

let in light, educate the young, care for the sick and suffering, and publish good books, and let the government alone. Referring to a certain sincere but misguided party, he writes these golden words:

"It is a pity that deep piety and personal loveliness should sometimes be linked to an utter want of common sense! Faith sometimes becomes spasmodic with high nervous exaltation. It then becomes unreasoning, harmful as serpents, foolish as doves. Believing itself inspired, it will take

no advice, and sacrifice all the capacity for usefulness, attained by long years of preparation, study and spiritual equipment, for the sake of making one grand leap into certain destruction with no possible thought of any cor-

physically; about the hottest, pestilential and uninhabitable by white men; the entire population not over 300, and unable to support one medical man; and probably unable altogether to raise five dollars in cash.



AMERICAN MISSION, BEIRUT, SYRIA

responding or compensating good." He recalls Dr. S. H. Cox's reply to a ranting Mormon apostle, who said, "God does not need your learning"—"neither does God need your ignorance." To a young student of medicine who proposed to come out to Jericho to join a proposed organization for medical work there, he writes, that of all places Jericho was the last choice for headquarters to a paying medical mission, being the lowest village on earth, morally as well as

He advised his correspondent, if he or any of his medical friends were about to establish in Jericho a "white cross" mission, to "order coffins beforehand, as wood is not obtainable there." He never received any answer to his letter and the medical student did not "go to Jericho!" At a university alumni dinner, in America, what was his surprise to see the president, before a vast multitude of guests, light a cigar and set the example of puffing out smoke; and he turned to his com-

panion and remarked, "Has the president of this university, who preaches and teaches continence and self-control to 2,500 university boys, himself no control over the appetite for cigar-smoke! Dr. Schaff," he added, "said to me that the Heidelberg fifth centenary celebration was the greatest beer-drinking bout in human history. Is this great university commencement to shrink into a smoking bout?"

It is a tribute both to the capacity and consecration of these Syrian pioneers that, despite all the foes and fears they have had to face, their progress along all lines of work has been so constant and conspicuous. The statistics, carried down to 1908, show the following summaries:

American missionaries, men and women	41
Native Syrian workers.....	226
Stations and out-stations.....	111
Churches	34
Church buildings	57
Regular preaching-places	6,025
Church-members	2,744
Sabbath scholars	5,831
Total membership from the beginning..	4,792
Syrian Protestant community.....	7,553
Native contributions, 1908.....	\$49,536

As to educational work:

As to educational work:	
Total number of schools, 1908.....	116
Total of pupils.....	5,688
Total in schools of Beirut, 1909.....	13,256
Of these, <i>Moslem</i>	4,462

As to presswork:	
Total pages, 1908.....	44,589,571
Of which Scriptures.....	30,507,000
Total from first.....	923,345,755
Scriptures distributed in <i>Syria</i> , 1908...	9,941
Total <i>Syria</i> , <i>Egypt</i> , etc., 1908.....	92,311
Copies of publications during year....	183,602

The school work has won such

encomiums, even from pashas and Moslems, that, in sheer self-defense, they have had to start schools of their own, and, in default of teachers, go to the mission-schools for them!

Dr. Jessup, with all his scholarship, stuck to the last to the old gospel. He had no use for the "new thought," or a dead orthodoxy which he felt to be only a splendid seal set upon a sepulcher; the Bible and the Christian faith must be the basis of all preaching and teaching. He held up such men as Dana and Dawson and Guyot as illustrations of teaching the profoundest and purest science in the reverent spirit of the devout believer. Medicine and science, he says, may be taught in a Christian spirit, and with thorough instruction in the Bible; Christian physicians and scholars will thus be trained who will be pillars to the Church in their native land.

We have done scant justice either to the history of the Syrian mission, or to this "*magnum opus*" of its leading missionary. But those who would read a couple of volumes, rich in information and instruction, find a gallery of portraits of the illustrious dead and living, and a mine of wealth in suggestion and inspiration, will not lose time in getting access to Dr. Jessup's "Fifty Years in Syria." May the God of missions speedily send another gifted worker to take up the standard which has fallen from his dying hand and which he never allowed to trail in the dust!

THE INDIAN OF PARAGUAY, FROM SAVAGE TO CITIZEN

BY JOHN HAY

Of the Inland South-America Missionary Union, Interdenominational

It was in the year 1892 that I first found myself in South America, going out under the auspices of the South America Missionary Society, the Church of England mission in South America, and at that time the only missionary society sending missionaries to the savage Indians of that continent.

A companion missionary and myself were sailing on the River Parana from Buenos Ayres to Concepcion, in Paraguay. We had a journey in front of us of 1,300 miles up-stream. This gives incidentally an idea of the magnificent character of the waterway leading into the interior of South America from the Atlantic seaboard. It is possible for large passenger steamers to steam up river much further than Concepcion in Paraguay. There is a line of steamers sailing regularly from Rio Janeiro on the Atlantic to the River Plata, and then up into the interior to Curomba, in the heart of Brazil, in the state of Matto-grasso, a distance of nearly 2,000 miles from the sea. Tho there is such a magnificent means of access into the country, the Indian tribes of the interior are still for the most part untouched by missionary effort.

The passengers on board the steamer on which we were sailing noted us as strangers, and located us as "Ingleses," *i.e.*, Englishmen. I was not an Englishman, and I am not one yet. I was a Scotchman, and I was eager to let the passengers know it, but they did not know the difference between an Englishman and a Scotchman. I soon learned that when a Scotchman leaves his native country he becomes an Englishman, and so we

just have to be content with that position. We are proud of our nationalities of earth, and I was eager to let the people know that I was not an Englishman, but a Scotchman.

The passengers on board the steamer not only noticed that we were strangers, but they wanted to know where we were going. We had difficulty in understanding their questions because they spoke in Spanish, and our Spanish just then was limited, but we managed after a fashion. We told them we were going to Paraguay.

"Oh," they said, "you have plenty of room there." "Yes," we replied, "we know that." We had been reading something of the history of Paraguay, and had learned that about thirty-two years before the date on which we found ourselves going up the river, there had been a terrible war in Paraguay. It had lasted five years, and at the end of it practically the whole male population of the republic had been swept from the face of the earth. Nearly a million and a quarter men were slain.

We said, "We are not going to that part of the country—the civilized part—but to the Indians of the Chaco." The passengers were not prepared to believe that at first, but when they found we really meant it they began to think there must be something seriously wrong with our mental arrangements. We had ample time to get their opinions as we continued to sail up the river.

We learned that the Paraguayan Government had repeatedly attempted to subdue these Indians. Soldiers had gone armed with swords, guns, bayonets, and brass cannon. Every effort

that military science could make was made, but the result each time was disaster and defeat. I had at that time the proof-sheets of an article that was then in the press for publication. It had been written by one of two gentlemen who had been on a scientific expedition to explore the River Plicomayo to find a navigable channel from Bolivia to the River Paraguay. The Bolivian Government had offered a large sum of money to any explorer who could do this. The bait was a tempting one; a special expedition was formed; a steamer was built for the purpose of the expedition. Scientists and men trained to travel and explore were on the expedition. All kinds of scientific instruments, ammunition, and stores were taken. Everything, in short, that experience could suggest as necessary to insure safety and success, was provided, and the expedition was led by Captain Page. They went up the river, but they did not come down again. They were attacked by the Indians, and wiped out, even as the Paraguayan soldiers had been. Only two of the party escaped with their lives, and they had to flee on mule-back across the Chaco with the Indians after them. As I read the account, and heard the stories, it did not help to enhance the outlook for us going up among the same Indians. But we knew that two missionaries had gone ahead of us, and had been there one year. They had not been killed, and we expected neither should we.

Finally we reached Concepcion, 1,300 miles inland. One of the missionaries had come down river in a little canoe to meet us, and, as we looked at him, we began to understand what missionary work would mean in

that part of the world. He was not, as some people conceive a missionary to be, a man with a tall hat and frock-coat, and a Bible under his arm, preaching to a number of natives under a palm-tree. He was drest in a thin pair of cotton trousers; he had a belt around his waist, and a sheath-knife stuck in the back of his belt; he had no waistcoat or coat, his shirt sleeves were rolled up above his elbows, and the neck of his shirt was open. He had on a soft felt hat and he did not look particularly clean. He had just come down from among the Indians, and had not had time to go ashore to wash himself. He looked very much more like a cowboy than a missionary, but he was the missionary all right. He had come to buy stores, and to meet us, and he expected we would help him up river with the canoe. So the first bit of missionary work I ever did was to get into that canoe, and help to paddle it up stream. I had been brought up in Glasgow myself, on the River Clyde, accustomed to rowing. I thought I could row pretty well, and as a matter of fact, I could, but I found that paddling on the River Paraguay against the swiftly flowing current making its way to the sea at the rate of four or five miles an hour was a very different exercise. I had not gone very far until I had a pain in my side, and another pain in my arm, and I would very gladly have laid the paddle down to take a rest, but that was not permissible. I just had to keep at it, and paddle the pain out. I got what our athletes call the second wind, and on we went. Finally, after something like fourteen hours' paddling, we reached the place where the mission-house had been built on the bank of

the river, and there I saw the Indians for the first time.

There they were, in a palm-log hut, sitting around a palm-log fire. Their bows and arrows, and clubs and spears, were strewn on the ground all about them. Their blankets were half off and half on, and the firelight was flickering on their dusky copper-colored skins. They had their feather

ended. It was one mysterious, unintelligible jumble of sound, from beginning to end. Their language had never been reduced to writing, and there was no grammar, vocabulary or dictionary to help their words to memory. One had just to try and understand what was said. The situation seemed absolutely hopeless when one considers the suspicious character



WILD NATIVES LIVING IN THE OPEN

head-dresses on, and their faces were painted in curious patterns. They had no eyebrows, no eyelashes, and no beards and whiskers; not because these don't grow, but because they don't let them stay. Neither do they clip or shave them off, but they pull the hair out with the finger and thumb.

But if they were terrible to look at, it was even more terrible to hear them speak. We could tell neither where their words began nor where they

ended. It was one mysterious, unintelligible jumble of sound, from beginning to end. Their language had never been reduced to writing, and there was no grammar, vocabulary or dictionary to help their words to memory. One had just to try and understand what was said. The situation seemed absolutely hopeless when one considers the suspicious character of the Indians to outsiders, and the fact that we had no proper means of communication with them to make our purpose known. In spite of these things, however, we proved what the Apostle Paul wrote, that "the gospel of Christ is the power of God unto salvation to every one that believeth: to the Jew first, and also the Greek." And we had won the confidence of the Indians from the beginning just by the lived-out spirit of the gospel.

We just took them as we found

them, a people living by hunting and fishing. Their country, not being suited for agriculture, their only way of providing food was by hunting and fishing. They had, accordingly, large quantities of skins and feathers to sell, which they could only sell where there was a market for them, and that was in the nearest town, Concepcion, thirty miles down stream. We found also that there was a demoralized portion of the Indians living on the banks of the river, drunken, good-for-nothing, who acted as traders for the wilder Indians living further in, and who took the skins and feathers to Concepcion. These Indians, however, were, as a rule, ill-used and cheated when they went there to trade. They were made drunk with a kind of native rum called *cana*, and when the Indian was too stupid to know what he was doing, everything he possessed was often taken from him without any proper return being made, and sometimes those who protested against this kind of treatment were shot. Finding such a condition of things existing, and having gone there as missionaries to the Indians, and feeling it our duty to protect them from this abuse, we persuaded the Indians to give their skins and feathers to us, promising to get them exchanged for them, and to bring them back what they required, thus becoming intermediaries between the Indians in the Chaco and the traders in the town. It became quite a common thing to see the missionaries going down the river with their canoes loaded with skins and feathers, and returning with cargoes of fish-hooks, beads, looking-glasses, boxes of paint, and other articles which are dear to the heart of the Indian.

When they saw we secured so much

better exchange for their skins and feathers, they were perfectly delighted, and looked upon us as superior kind of traders. They had, of course, no idea of a missionary, or what a missionary meant, and we were not able to speak to them intelligibly enough to explain our purpose as missionaries. We were, nevertheless, doing real missionary work. We were winning the confidence of the Indians, and using the means at our hand by which we could reach and help them, and I never so thoroughly understood the meaning of that scripture, "living epistles, known and read of all men," as I understood it when we had to live the gospel among these people before we could preach it to them.

But, you may ask, how did you gain their confidence so quickly and so thoroughly as to be trusted to take their skins and feathers, when they were previously so suspicious of outsiders? Well, that simply was by the lived-out spirit of the gospel along another line. We were strangers to the country and its ways. All being city-bred men, we knew nothing about digging and delving, planting, and hoeing, and our food supplies were limited to such as came from Concepcion. In order to have some variety, we cut down some forest-trees along the bank of the River Paraguay, and we planted some sweet-potatoes. We had no idea when the potatoes should be ready for digging, but the Indians had a very good idea, and it was not long before they began to come and ask us if we did not want to buy some sweet-potatoes. We were quite ready and bought them, until we began to wonder when our own would be ready. Investigating, we found they were ready; that the Indians were

digging up our own potatoes and selling them to us. That was good business from the Indian point of view, but not from ours, so we took care to dig out our potatoes afterward ourselves.

We made no fuss about it to the Indians. Had the Indians treated the Paraguayans as they had treated us, the Paraguayans would have shot them. When we did not do so they were greatly astonished. They could not understand it. They knew it could not be because we were afraid of them, because we had lived among them perfectly unarmed where the Paraguayans dared not live without posting sentries.

Thus they were just taking our measure to see what they would do with us, thinking it would be a profitable thing to have us among them, we were such simple-minded people, and that they might even trust us with their skins and feathers if we were willing to get a better exchange for them. So we got into the hearts of the Indians, won their confidence, and made it safe for us to live among them when guns, swords, bayonets and mere world power had failed to secure any other result than disaster and defeat.

And, because we treated them as Christians should treat them, they told us we were not Christians. Think of the irony of it! They gave us another name. They called us "Kilanikihaki-lyitsitchwaitkyahik," which means, "the men of the book," or, "the men who go by the measure of the book." We were proud of the name. They saw we had a book, and that we seemed to reverence that book as the so-called Christians revered their images. The Christians had no book,

but they had images; we had no images but we had a book, and we treated the Indians differently from the way in which the Christians treated them, therefore, whatever we were, we could not be Christians.

We won their confidence so rapidly in this way, that before I was six months there it was possible for me to have my wife join me, the first white woman the Indians had ever seen. She did not stop at the bank of the river where we commenced, but went right into the interior. I will never forget our first journey inland. We went in a bullock-cart without springs, the Indians helping us cut down palm-trees to make a better road. When a swamp or river had to be crossed and was too deep for the cart, rafts had to be made, and the goods floated across, and my wife as well. Finally we arrived at our station, and there my wife saw our first house.

The Indians were eager to see what my wife would be like, and she came in for a very minute examination. They crowded into the little house after us, and wanted to sit down beside us. I got them finally to go out, but they would not go away. They watched us through the palms, and it was a long time before we could teach them that they must not watch us like this. They did not mean to be rude, but they had no idea that any one would want a house in which to shut himself up and not be seen. Their idea of a house was simply to take a few branches of a tree and stick them into the ground with the leaves hanging over. They would throw some grass on the top of the leaves, and spread a deerskin on the ground underneath, squat on the skin, and say they had a house. All the people of

the village lived together under such shelters without distinction between the families, and everything that a man or woman did from the moment of birth until the moment of death was done in the open. In crowding around us they simply wanted to show their friendliness, and treat us as they would treat one another. We have here a picture of the absolute confidence established between them and us in only six months from the time that I arrived myself.

We went on from that point and continued to reduce the language to writing, translating the Scriptures into it as we were able, and gathering the children together into school, and it was not long before we began to have converts among the young people. Later, the young men were gathered into school also. Some of these were converted and became stanch Christians.

We reduced the language to writing on the English orthography and on the phonetic principle. We commenced with the vowels a, e, i, o, u. We prefixed consonants to these vowels so as to form syllables, and each consonant, of course, placed in front of a different vowel, formed a different series of syllables. We taught them this in the first lesson, until they were thoroughly masters of the syllables and then words were formed by the combination of the syllables.

In the second lesson we had simple words of two syllables just to encourage them to make them so that they could read them at first sight, having already mastered them as syllables and vowels in the first lesson, and I have known some of the Indians literally to dance with the sense of ac-

quired power when they came to these words and found they could make the paper speak. A new power had been bequeathed to them of which they had had no idea before.

The influence of the gospel on some of them was such that it constrained them so to apply themselves to their studies that one fellow learned to read in only eight months from the time



A CHACO INDIAN, DREST TO MAKE A VISIT

he started with the vowel sounds. At the end of eight months he was able to go to the desk in the church and read a chapter of St. Mark's Gospel, and give an address to his people. But he had studied. I have seen him at our sitting-room table, his face resting in the palms of his hands, and his book on the table in front of him, just with the concentration of his efforts, the perspiration in beads upon his face, his bare copper-colored arms

and chest, until he had to scrape it off with his knife and shake it out on the earthen floor. All this just by the constraining power of the gospel.

Our chief text-book was the Scripture, as we were able to translate it, with additions from simple readers such as would be used in the public schools at home.

In addition to this, one of the converted witch-doctors, for we had converts among them, also began to learn to read, and set the fashion for the adults. One day he came to the printing-office where I was setting up the type to print St. Mark's Gospel. He was eager to hasten the production of God's Word in printed form among his people, and wanted to help. He watched me setting up the type, and after I had locked the type in the chase, and had put it in the printing-press and was printing the sheets, I looked around and found Manuel standing in front of the font of type. He had the stick in his left hand, and was arranging the type in a line just as he had seen me doing, only with this difference—he was not selecting the letters. I had to explain that would not do, and he was greatly disappointed. He then came and watched me printing the sheets, and he said, "I think I can do that, Blackbeard." That was the name the Indians gave me because I would not pull the hair out of my face as they did. I replied that I believed he could if he tried. I showed him how to put the paper in up to the guides, and how to pull the lever to get the proper impression. Then I handed the machine to him and he went on from that without any further teaching and printed all that remained to be printed of St. Mark's Gospel. After him came the young

fellow who learned to read in eight months. He also wanted to help. I gave him a wire-staple press and he put in the wire stitches in the backs of the books; and there we were, the two Indians and the missionary working together hand in hand and heart in heart, impelled and inspired by one spirit, even the Spirit of God. Yes, God had made missionaries of these men just as much as He had made a missionary of me. Well might the Apostle Paul say, "The Gospel of Christ is the power of God."

But that was not all. It made perfect gentlemen of them. These Indians are inveterate smokers. Tobacco grows there wild and they prepare it in a way peculiar to themselves. It smells abominably and every time the Indians came to my wife for their lesson in the adult reading classes they made her sick. She did not complain. She just endured it, she was so eager to teach them, but they saw what it was doing and they felt it was too bad to cause her that suffering, so they decided among themselves to take their smoke early in the morning in order that the smell should pass away before they came to get their lesson. That was gentlemanly, and indicated a tremendous transformation.

On another occasion my wife was washing clothes. She was the medical missionary of the station, but yet as the mother of her own family she had to keep the house clean, and cook the dinner, and make the baby's clothes, and mend them when they needed mending, and wash them when they needed washing, and all this in addition to her official work of mothers' meetings, prayer-meetings, Bible classes, weaving and spinning classes, etc., as missionary. On this occasion

she was washing the clothes, and she was tired. One can be tired there just doing nothing in the great heat, but on this day she was wearied with overwork. An Indian was standing beside her and saw it. He did not say a word, but just took her gently by the shoulder and pushed her to one

plished among that people, for I have not yet told you what they were like among themselves. When we went among them we found infanticide was common, that they were killing on an average four children out of every six as soon as they were born. A company of Indians had camped in front



CIVILIZED NATIVES FILLING HOUSE-FRAME WITH MUD

side, and he started in and washed the clothes himself. We read of the stone that rebounded sometimes, and here we are experiencing an example of it. The lived-out spirit of the gospel, and the kindnesses we showed the Indians in the first days came back to ourselves. We usually get as good as we give if we wait long enough. "Whatsoever a man soweth that shall also he reap."

And yet I have not given an adequate idea of what the gospel accom-

plished among that people, for I have not yet told you what they were like among themselves. When we went among them we found infanticide was common, that they were killing on an average four children out of every six as soon as they were born. A company of Indians had camped in front of our door, a little one had been born into their midst. They promised to spare its life and give it to us, but they did not keep their word. They killed it and buried it. I got a spade and began to dig to see if it was true when I found where they had buried it. At first I could find nothing, but as I began to grope with my fingers among the soil I had dug up, I found little bits of things that looked like pieces of egg-shell. They were little bits of the skull-bone of the infant,

and nothing more of the body was to be found, simply because they had buried it so near the surface that their hungry, half-starved dogs had scraped it out and eaten it. When I took these little bits of bone and showed them to my wife we simply wept together. It was all we could do. The awful overwhelming sense of impotence was more than I shall ever be able to describe to any one, and we felt that nothing but the power of God could cope with such a situation.

But there were worse things even than that. If a mother died leaving behind her a suckling child their custom was to bury the baby alive along with the dead mother, and when my wife was nursing our own first child, born there among the Indians, she nursed a little Indian baby who had been rescued by one of the missionaries just as it was about to be buried alive.

It was also their custom to kill the old people, or to leave them behind to starve, if they were too old or feeble to take their share in the hunting, and provide their portion of the food supply, and it was not long until we had quite a company of pensioners at the mission station rescued after they had been deserted by their people.

In addition to that, if any one became sick among them they believed that the sickness was caused by an evil spirit taking concrete form in the victim, and I have known a poor creature to starve herself to death in front of our door, refusing to take a morsel of food in her effort to starve out the loathsome thing that she thought possessed her. When she was dead her people came and doubled the body up with the legs against the body in a sitting position, wrapt it in the little

skin upon which she had been lying, tied it with cords into a little bundle, carried it to the bank of the River Paraguay, and there dug a hole in the sand. The hole was too small to put the body into, but they simply laid it on the top and trampled it in with their feet.

Such was the character of the people, and such their condition to whom we carried the gospel, and which we found effectual after every earthly power had failed. Now there is a civilized community there, with churches and schools, and evangelists able to go out with the printed Word of God in their hands, who can read it and explain it in places to which the missionaries would find it difficult to go. They now know the meaning of decent houses, and if one could see inside their houses he would see equal transformation. One would see beds and bedsteads, chairs and tables, knives and forks, plates and spoons, and kerosene-lamps. So that, putting the matter on the very lowest level, it pays to do missionary work.

Business men owe something to the missionaries, and the men who make these knives and forks, and plates and spoons have more customers than they would have had but for missionaries. The Paraguayan Government owes something to the missionaries, and the president, recognizing what had been done, and the bloodless victory that had been gained, sent us the national flag to hoist on the top of the church-steeple and teach the natives to respect the president.

Science owes something to the missionaries, and the gentleman who was one of the two that escaped the disaster that befell the expedition to the River Pilcomayo, returned to the

Chaco after we had commenced our work there, to study the habits of the lung-fish which is found in the swamps. When he came out the second time he needed no soldiers to protect him. Simply an Indian boy as a guide to see that he did not lose himself in the forest. That gentleman is now in Glasgow, the professor of zoology in Glasgow University. His name is Professor Graham Kerr.

We have thus briefly traced the steps from savage to citizen because in that civilized community all natives that are baptized Christians have been given the status of citizenship by the Paraguayan Government. Manuel, the converted witch-doctor, has been appointed president *i de la junta*, which is equal to mayor in this country.

What has been done for these Indians it is our duty to do for others. There are three hundred Indian tribes on the Amazon River, and other tribes on the River Paraguay who are still waiting for missionaries. In connection with the forward movement of the Inland South America Missionary Union, we want two volunteers at the present time for our new station among the Kaingua Indians, or forest Indians, in Paraguay. "Pray ye therefore the Lord of the harvest that he will thrust forth laborers into his harvest, for the harvest truly is plentiful, but the laborers are few."

Paul saw the beckoning hand and heard the summons to come over into Macedonia and help; and responding, Europe for the first time heard the gospel. To-day from the forest belt in Paraguay, inland South America, the distress cry of a strong, noble soul, facing single-handed awful odds, comes for helpers. I wish I could put

down on paper its tone, its intensity, its appeal; wrung out of the man by the force of circumstances arrayed against him; and tell you what his thoughts are in his loneliness.

Bear in mind that the I. S. A. M. U. station at Santa Teresa is purposely designed to reach the inland forest tribes in that part of South America, that it is recently built and occupied, that all contact with the outside world is broken for weeks or it may be months on end, that to it there is no regular road and that all supplies have to be carried across swamps and rivers from the nearest town, a long journey of great difficulty occupying several days, then think you are on Indian territory.

The Paraguayan Yerbatero in search of Yerba, has governmental powers to thrust back or shoot the Indians and occupy their lands. To him, if they can not be made to work or assist, they are of no more value than vermin, or criminals at the best. On the nearest Yerba plantation, some distance from Santa Teresa, some Indians, with whom the Yerbatero were at deadly enmity, swooped down one night in search of food, a band of savages estimated to be hundreds strong. They are obliged to live on what they catch, caterpillars, roots, etc. They never have peace long enough to stay in one place to cultivate or raise food for themselves. At once an expedition was fitted out to go in pursuit, with orders to surround and shoot down the "brutes." In vain did Brother Whittington remonstrate against the brutality and heartlessness. Off a motley crowd went to the work of human slaughter. At first the Indians eluded their pursuers, and up to the time of writing they had baffled

them in their search. Other tribes also in these untrodden parts, many of them within reach, are thus worried, harassed, and put out of existence if they show the least resistance. To such our dear brother has gone with the gospel, and he yearns to get near enough to them to bless them; but see the situation! He feels he is face to face with difficulties of no ordinary nature, but calmly trusts in God to carry him through.

Another "swooping down" is the descent of a band of Jesuits on the Indian territory. This contingent has obtained a free grant of land from the Government, and is settled at the mouth of the river Virangua, thirty miles from Santa Teresa, with many tons of material to build a church, erect a mill to grind the wheat they intend to raise, etc. The party consists of three priests, two of them medicals; the others are different classes of tradesmen. This represents, Brother Whittington says, the first in-

stalment of a movement in Roman Catholic circles to capture this virgin territory for their Church. I leave you to imagine his feelings as he contemplates the fierce opposition that before long he will have to face in the corrupted minds of the simple-hearted but deluded Indians, besides the many difficulties peculiar to the situation impossible to describe. You do not wonder, I am sure, that Brother Whittington cries out for "great hearts" willing to face the dangers and sacrifice all for Jesus' sake. Those who enter this "den of lions" with him will assuredly prove the mighty power of God to keep. Pray for workers. Pray for Brother G. C. Oehring (medically trained), who goes out soon. He has given up a promising career at Christ's call to serve under this banner.*

* The headquarters of the I. S. A. M. U. is No. 113 Fulton Street, New York. Field secretary, Alfred Winn. The Canadian Council office is No. 274 Bathurst Street, Toronto. Secretary-Treasurer, Rev. A. W. Roff, editor of *The Christian Worker*.

South America has been well designated "the neglected Continent," and only of late years has proper attention begun to be turned to its evangelization. Meanwhile its political transformation and material development are compelling the notice of the world. Its vegetable possibilities and mineral resources challenge industrial and commercial enterprise, and appeal to that self-interest which is never irresponsible. A great continental railway will be built, within a few years, from the Gulf to the Cape; the vast moun-

tain ranges that constitute the backbone of the continent, are already crossed and pierced by a railway system. Nature has provided a navigable waterway, which rivals if it does not surpass any other continental river system. Its mines of wealth are being rediscovered, that made South America the glory of the Incas, and the coveted prize of the Spaniards. We look for a new era, already dawning, for this long sleeping continent, which most of all needs evangelical Christianity.—EDITOR.

AN UNOCCUPIED FIELD IN CENTRAL ASIA

BY REV. SAMUEL M. ZWEMER, D.D., F.R.G.S.

Unoccupied Fields in Central Asia

Between the nearer and farther east, north of India and south of the Siberian steppes, stretches the region known as Central Asia. Here is the roof of the world and the watershed of the largest continent. Here three empires, India, Russia, and China, meet. Here three great religions have struggled for the mastery, and one after the other gained supremacy for centuries. Buddhism and Christianity still count their adherents, but Islam has swept the field, except in Tibet, and the whole territory is practically unoccupied by Protestant missions. More unknown than Central Africa and in some places less thoroughly explored; a vast area of ghastly deserts and fertile oases; of parched plains and navigable rivers; of perpetual snow and perpetual drought. It varies in elevation from the low depression of the Caspian Sea and the basin of the Turfan, three hundred feet below sea-level, in the very heart of Asia, to the high plateaus of Tian Shan and Mount Kailasa, 26,000 feet above the sea.

Altho usually the mountain parts are comparatively rainy and well covered with vegetation, the lowlands, which comprize most of the country, are intensely dry and almost absolutely desert. The people are equally varied, the fierce Afghan being as different from the Tibetan monk as is the truculent Mongul from the mild Chanto of Chinese Turkestan. Yet, in spite of all this, not only the physical features of the country but the habits and character of the peoples possess a distinct unity, for all alike bear the

impression of an arid climate, and the yoke of that creed "which seems to have imbibed its nature from the stern inexorableness of the desert, on the one hand, and the utter relaxation of the oasis on the other."*

I. The Field to Be Evangelized

In the following survey we include Tibet, Afghanistan, Chinese Turkestan, Bokhara, Khiva, Russian Turkestan, and the trans-Caspian province, together with the steppes, and according to the table† the field under consideration has a total area of 2,695,730 square miles and a population of 23,368,000.

These figures, however, would give a wrong impression of the real density of population. Since the rainfall of Central Asia has decreased so that its rivers fail to reach the sea, far less than a tenth of the total area is permanently habitable. The population, therefore, is comparatively dense in the irrigated oases along the rivers. The nomads wander from place to place in search of pasture for their flocks.

* Huntington: "The Pulse of Asia."

† Table (Statesman's Year Book, 1909).

	Area Sq. Miles	Popula- tion
Tibet (with Koko-nor).....	463,200	6,500,000
Afghanistan	250,000	4,500,000
Chinese Turkestan	550,000	1,200,000
Bokhara	83,000	1,250,000
Khiva	24,000	800,000
Russian Turkestan		
Ferghana	35,446	1,828,700
Samaracand	26,627	1,109,900
Syr Daria	194,147	1,795,400
Semirychensk	144,550	1,122,400
Trans-Caspian Province	213,855	405,500
Steppes (four provinces of Ak- molinski Semipulatinsk, Tur- gai and Uralsk)	710,905	2,856,100

Totals for Central Asia.. 2,695,730 23,368,000

Two main types of civilization prevail: the condition of nomadism and that of intensive agriculture with cities, centralizing life in these irrigated oases. Askabad, for example, has a population of 30,000, and a garrison of 10,000 soldiers, and is the capital of a province nearly ten times the size of Scotland. Yet it is only a fertile spot in the vast solitude of the Karakum desert. If Egypt is the gift of the Nile, Bokhara is the gift of the Oxus, or Amu Daria, and Turkestan of the Sir Daria River. Population, as well as vegetation, in all Central Asia is limited largely to irrigation areas.

1. Tibet, extending eastward from the Himalayan Mountains to the frontiers of China, has a population estimated at over 6,000,000, according to the "Statesman's Year Book." The country being bleak and mountainous and jealously guarded against strangers, there are still wide regions unexplored. The greater part of the surface consists of high tablelands with perpetual snow-capped mountains. In the central part there are numerous lakes.

The climate is varied, but in general the air is pure and excessively dry. In the southern part there is agriculture. For the rest, the pursuits are pastoral. The chief minerals are gold, borax and salt, and there has always been a large trade with China, and at present an increasing trade with India. Lhasa, the capital, has been once and again visited by Englishmen. It stands in a fertile plain at an elevation of nearly 12,000 feet, with a population of from 15,000 to 20,000. The chief marts of trade with India are Yatung, Gyangtze and Gartok. According to treaties and conventions trade regulations now

exist between India and Tibet, which are ratified by China, but no Tibetan territory may be sold or leased to any foreign power without the consent of the British.

2. Afghanistan, by the new demarcation of its boundaries, includes five major provinces—Kabul, Herat, Kandahar, Afghan Turkestan and Badakshan, and two provinces, Kafirstan and Wakhan.

In the province of Herat alone there are six hundred villages, but the chief centers of population are the provincial capitals of Kandahar, Kabul, Herat, Balkh and Kunduz. The first named is the metropolis and has a population of 50,000.

There is considerable agriculture; exports to India and Bokhara amount to at least a million pounds a year. Northern Afghanistan is tolerably rich in copper, lead, iron, etc., but the mineral resources are undeveloped.

The climate is, on the whole, salubrious, combining great dryness with extremes of temperature. At Kabul there is snow for three months in the year, and the thermometer ranges from 3 below zero to 110 above in the shade.

The principal trade routes for caravan are: Balkh to Herat, 370 miles; Kandahar to Herat, 400 miles by southern and 367 miles by northern route; Kandahar to Kabul, 318 miles; Kabul to the Oxus, 424 miles; and to Peshawar on the Indian frontier, 191 miles.

The common door of entrance to Afghanistan from Persia is by way of Mashad, from Bokhara by Merv, and from India by the Khaibar Pass to Kabul, the Gomal Pass to Ghazni, or from Chaman, the terminus of the Northwestern Railway, to Kandahar.

There are roads for artillery, but no wheeled traffic and no navigable rivers in the country.

3. Chinese Turkestan (called Sin-Kiang) in its widest sense includes Kulja, Zungaria and outer Kansu, the Chinese dependencies between Mongolia and Tibet. The inhabitants are of various races and the chief towns are Kashgar, Yarkand, Khotan, Kiriya, and toward the north, Aksu. In some regions about the Kashgar and Yarkand rivers the soil is fertile; fruits and vegetables of all sorts are grown.

Extremes of heat and cold mark this region, zero weather changing to sudden spring. April is often so warm that even then the swarms of flies and gnats which continue all summer begin to be troublesome. "A disagreeable feature of the otherwise not unhealthy climate are the strong and long-continued desert winds which fill the air with dust and make every one irritable."

The country has immense undeveloped resources. For the new China this region offers an easy and promising avenue of expansion analogous to the southwest of the United States. On the east is the desert of Gobi and in the center the Lob-nor, a series of salt lakes and marshes.

The highest trade route in the world leads from India over the Karakorum Pass, 18,300 feet, into Chinese Turkestan. Caravans loaded with "tea, spices, cloth and Korans" make the dangerous journey. Skeletons of horses and camels strew the pathway, and yet fifteen hundred Chinese Moslem pilgrims chose this path over the roof of the world to Mecca in a single year! There is one other route to go from Chinese Turkestan to the west.

It is by way of Kashgar to Osh and Andizhan, the terminus of the Central Asian Railroad in Russian Turkestan. This route is easier physically, as it crosses the Terek Davan Pass (1,200 feet) and shorter, but the Russian taxes and passports favor the other road.

4. Russian in Central Asia. The total area and population of Russian dependencies and possessions in Central Asia are given in the table above. The chief centers of population, trade and communication are the following cities: Tashkent (155,673), Kokand (81,354), Namangan (62,017), Samarkand (58,194), Karshi (25,000), Hissar (10,000), Khiva (5,000), Osh (34,157), Semipalatinsk (36,040).

About sixty-five per cent of the population in Asiatic Russia are sedentary, fifteen per cent seminomadic, and twenty per cent nomads of the steppes. The density of the population varies greatly.

The climate varies exceedingly, according to latitude and elevation, but is generally healthful.

The country produces cereals, fruit, cotton, tobacco, hemp; and breeds of goats, sheep, horses and camels. Gold, salt, alum, sulfur and other minerals are also exported.

The means of transportation is by caravan along good roads in many directions, but more especially the Russian Trans-Caspian Railway and the steam navigation of the River Oxus. The Orenburg-Tashkent Railway, with its branches running south, is of the greatest significance for the political, economical and missionary future of this vast unoccupied area. A mere summary of the 3,202 miles of railways in actual operation is a startling evidence of the progress of the march

of civilization in this part of the world and a challenge to missions:

St. Petersburg to Orenburg, 1,230 miles.

Orenburg to Tashkent, 1,174 miles.

From Tashkent, steel rails stretch to Merv (603 miles), and from Merv ever southward to Kushkinski (195 miles), the furthest military outpost of Russia toward India, leaving a gap of only 500 miles to New Chaman and the railway system of the north-west provinces.

The amount of money, time and labor expended by the Russian Government in works of irrigation, bridges, railways, military hospitals and depots is surprising.

In addition to this railway system, there is a regular steamboat service on the River Oxus between Petro Alexandrovsk and Charjui for over 200 miles, and from Charjui to the head of navigation, Patta Hissar, for 288 miles.

Russian Central Asia is, therefore, accessible nearly everywhere by rail or river, and the great centers of population are knit together by telegraph, commerce and military occupation. The highways here are ready for the King, but Tibet and Afghanistan are still closed lands.

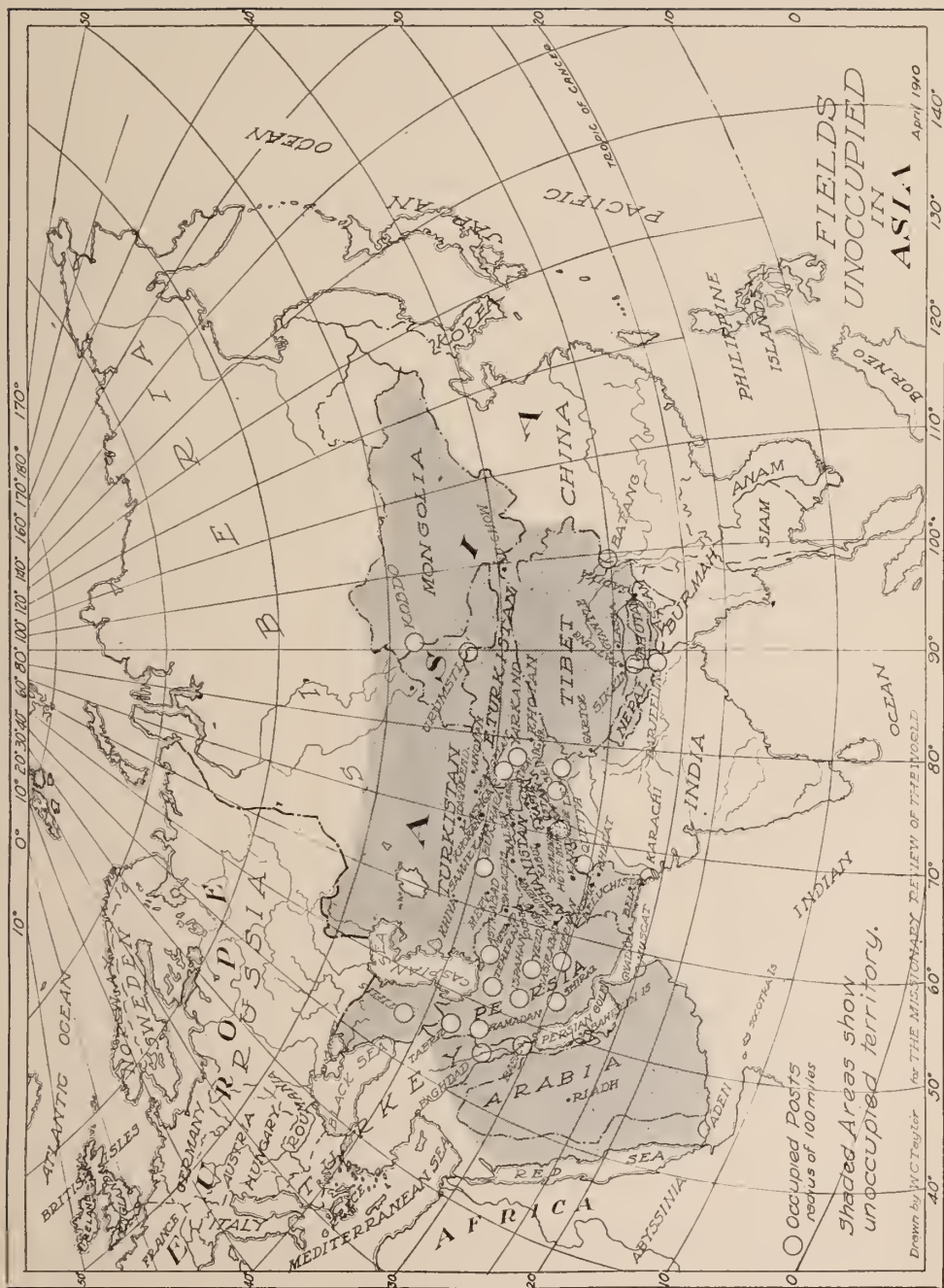
II. The People to Be Evangelized

The heart of Asia has been the meeting-ground of many nationalities and races for many centuries. At Kashgar Colonel Younghusband met men from nearly every part of Asia. "Ethnologically," said he, "they differed greatly, but they were all Asiatics, and nearly all traders, and their general characteristics in consequence varied but little. The effect of Central Asian listlessness had

made itself felt on all. The wild, fanatical Pathan from the Indian frontier allowed his ardor to cool down here until he became almost as wild as the comfortable merchant from Bokhara. All were intelligent men, who, in their wanderings, had picked up much useful knowledge; and as a rule the constant rubbing up against their neighbors had produced good manners in them. They were seldom anything else but courteous, if they knew that courtesy would be shown them, and a visit from one of them was always a pleasure. They discuss politics constantly, as their trade depended so much on the political situation; and the man in all Asia whom they watched with keenest interest was Abdul Rahman, the Ameer of Kabul. The Central Asian question is one of great interest to them; every move in the game is watched with keenness, and the relative strength and probable intentions of the two great powers, whom they regard as struggling for the supremacy of Asia, are freely discussed by them."

A conglomeration of different races, tribes and peoples struggling for existence rather than for mastery; a medley of humanity displayed nowhere else on the globe in greater variety and yet welded into a seeming unity by physical environment, a common, tho alien, religion and common political hopes and fears—such is Central Asia.

The swarthy Afghan, the fair Mongolian, Turcomans, Uzbeks, Tibetans, Tajiks, the intellectual type from the schools at Bokhara, the enterprising merchant, the Khirgese nomad, the Kafirs of the Hindu-Kush who combat perpetual snow and cold, as well as the Chantos of the Tarim basin



Note.—In addition to the fields of Central Asia that are shaded on the map, Anam is occupied only by Roman Catholics, and Siberia only by Greek Catholic missionaries.—Ehrross.

scorched by desert heat—all together form the population of this vast and unevangelized region. Not counting the small colony of Jews, and the larger groups of Christians of the Russian Orthodox Church, a few Armenian and Hindu traders, the entire population is Mohammedan, except in Tibet. Islam has spread over all the region and dominates the heart of Asia socially, intellectually and spiritually as strongly and overwhelmingly as it does in North Africa. The city of Bokhara, with 10,000 students and 364 mosques, is the Cairo of Asia; it is the center of Moslem learning and influence for all the middle East. Tashkent has over three hundred mosques and a large Mohammedan library. All the great cities of Central Asia, with the exception of those in Tibet, are out-and-out Mohammedan. Afghanistan is wholly Moslem and Chinese, and Russian Turkestan, with the exception of the ruling and military classes, are also prevalingly Mohammedan.

The social life, the literature, architecture, art, etiquette and every-day speech of all Central Asia bear the trade-mark of Islam. An ordinary pocket-compass goes by the name of "Mecca-pointer," and the wild men of Hunza, shut out by the mountains from every contact with the outside world, have no God but Allah, and no idea of the world save that its center is Arabia.

Nor has the conquest of Islam ceased. It entered Siberia in the sixteenth century, but in the nineteenth century the Moslem faith won many adherents among the pagan tribes of the north and even among the Finns on the Volga. Baron P. Nicolay reports that "In the province of Upa

there are aboriginal tribes among which Moslems have been doing such successful, quiet work that already 100,000 nominal Christians have turned Moslem. In the district of Birsik alone there are 91,000 belonging to these tribes. Within ten years they will all be Moslems."

The prevailing religion throughout the whole of Tibet is Lamaism, a corrupt form of Buddhism, but along with it there still exists the older Bon or Shamanistic faith. Altho the government is conducted by commissioners appointed at Peking, it is practically in the hands of the priests or lamas, whose number is so great as to give Tibet the name of a kingdom of priests. According to the "Statesman's Year Book," nearly all the government taxes are expended on these lamas, who live in sumptuously decorated temples and monasteries. "Among the people polyandry is common. There are courts of justice, but doubtful cases are often decided by lot or by ordeal, and in criminal cases evidence is extracted by torture." The whole social system in Tibet differs widely from that of its neighbors on the east and the south, and is stamped by the character of the prevailing faith and the practise of polyandry. In general, education is restricted to the priests alone, but the women, on the other hand, who conduct most of the traffic, learn writing and arithmetic.

The Buddhism of Tibet is not the ordinary coarse heathenism of other parts of the world, "but a heathenism based on hundreds of folios, evolving their philosophic system of dialectics, a hoary heathenism, centuries older than Christianity. Proud, self-righteous, and self-satisfied it is, in

spite of its hollowness and superficiality; stubbornly tenacious of life, and so complete and minute in its organization that it inexorably sways the whole life, religious, political and social, of its adherents."

The testimony of all travelers and of official documents agree regarding the social, moral and intellectual degradation and need of the Moslem populations of Central Asia and of the people of Tibet.

One of the darkest places of the earth, full of the habitations of cruelty, is Afghanistan. According to the "Statesman's Year Book," "judicial corruption and bribery are universal and the criminal law based on the Koran and tradition is barbarous in the extreme." Torture in every inconceivable form is common and the prisons at Kabul are horribly inhuman. Under the absolute rule of the Ameer, there is not even the semblance of religious liberty or personal freedom. The new coinage of Afghanistan typifies the relation of Church and State: on the obverse side of each piece is a mosque with pulpit and minarets encircled by rifles, standards, swords and cannon. Persons who misbehave in a mosque or omit prayers receive the lash, and the spies of the chief magistrate of Kabul make him an object of public execration and universal dread.

Immorality of the most degrading type is common at court and among the Moslem clergy. The degradation of womanhood is complete, from the residents of the palace to the dancing-girls of the street. Among the Chantos of eastern Turkestan social and moral conditions are very low. "Flagrant immorality is well-nigh universal. Khotan and Keriya have

the reputation of being the most immoral cities of Asia." A so-called respectable woman may have three or four husbands in a year because of divorce and temporary legal marriages. Among the Khirghiz women and the nomads of Central Asia in general, better conditions prevail; but in Russian Turkestan and Bokhara the usual results of the Moslem social system are everywhere in evidence.

The languages used in the area under consideration are many. Tibetan, derived from the Sanskrit, is the tongue of Tibet. In Afghanistan, Pushtu is common everywhere, altho the Turkestanis use Turki and the Kafirs have a language of their own. Persian is the court and literary language and is taught in the schools. The languages of Chinese and Russian Turkestan are Russian, Chinese, Jagatai Turki, Kashgar Turki, Kirghiz Turki, Uzbeg Turki, Wogul and Wotjak. The percentage of illiteracy is very high. For Afghanistan it is estimated at 90 per cent, and for Russia in Asia the figures given by census are 81.8 per cent of the males and 94 per cent of the females. Conditions in Tibet are nearly as bad.

III. How Far Occupied

This extensive territory, with an area of nearly 2,700,000 square miles, thirteen times the size of France and over twice as large as all of the United States east of the Mississippi River, has within its actual bounds only two mission stations. And the whole population, excluding the Caucasus, of over 23,000,000 souls, of which at least 95 per cent is non-Christian, is almost entirely unreached.

The British and Foreign Bible Society reports that from its depot at

Tiflis in the Caucasus four colporteurs and two assistants are employed, and that the circulation of the Scriptures for 1909 was 15,529 copies. Most of their work, however, is among the Russian troops, and the effort to reach the Turkish tribes of trans-Caucasia, who are Mohammedan, is only beginning. Beyond the Caucasus they employ one colporteur, whose headquarters are at Tashkent. Sales of the Scripture there for the past year were 1,705 copies.

The Swedish Mission, organized in 1894, occupies two stations in Turkestan—Kashgar and Yarkand. In Kashgar there is one center for Mohammedan work and two centers for the Chinese. The total number of missionaries is eleven. In Yarkand there are five missionaries working chiefly among the Mohammedans. At both stations medical mission work is emphasized. At Kashgar there are between seven and eight thousand patients annually. The total number of native workers at the two stations is six, one of whom is a regular evangelist. The four gospels have been translated into Kashgari and put into circulation. All the rest of the New Testament has been translated in Europe, but as it now stands it is unsuitable without careful revision. For the Chinese the entire Bible is, of course, available.

The China Inland Mission has lately placed one of its missionaries at the capital city of Urumchi, on the east frontier of Chinese Turkestan. The one worker at that city is preparing himself for work among the Mohammedans by the study of the Turki language.

Save for two or three missionaries belonging to the Roman Catholic

Church at Eli there are no other missionaries, nor is there any Christian mission work whatsoever in all eastern Turkestan save at the centers mentioned, Kashgar, Yarkand and Urumchi. At all these places even, the population is so large that they are only partially reached, and all the other portions of the area are absolutely neglected.

In regard to Russian Turkestan, we must also note as possible evangelizing forces the German Protestants to the number of 30,000 who live in the Caucasus, and whose influence extends to some extent across the border. In Khiva and Russian Turkestan there are some German Mennonites expelled from Russia for one reason or another, and they try to spread the gospel among the Moslems and also give a good example by their Christian life. There are also some German Mennonites at Auli-Ata, eastward from the city of Tashkent, who have commenced to distribute the gospel and to preach among the Khirgiz nation. Generally speaking, however, the Sarts, Uzbeks, Jews, and all the other population of Bokhara, Khiva and Turkestan, are still unreached. The gospels have been translated into Uzbek, Turki and Khirgiz, and the whole Bible into Russian.

Attempts to enter Tibet were made very early in the history of missions. In 1845 (not to speak of the journey of the Apostle of Tartary in 1330) Fathers Gabet and Huc penetrated to Lhasa, only to be arrested and sent as prisoners to Canton. Numerous attempts have been made since, both by Roman Catholic and Protestant missionaries, by way of India and China. The Moravian Church for over forty years has been laying

siege in the name of Christ to these ancient strongholds of Buddhism. A cordon of missionary posts is being drawn around Tibet, and altho it is weak and with long gaps in the links, it already extends westward from Kashmir along the north frontier of India and Burma and reaches up to the north of China.

It is more than 2,000 miles from the Moravian station among the Tibetan Buddhists, Ladak, to the Chinese frontier, where the China Inland Mission on this extreme outpost is trying to reach the eastern Tibetans. The whole story of the attempted entrance into this great closed land is full of heart-stirring heroism. The Moravian brethren now occupy three stations in little Tibet. They have prepared grammars on the language and published a dictionary and the New Testament in Tibetan.

The China Inland Mission, the Christian Missionary Alliance, the Scandinavian Alliance Mission, the Church of Scotland Mission, the L. M. S., the C. M. S., and the Assam Frontier Mission have all made preparatory efforts, more or less extended, to enter this field. Tibetans who come over the border for trade are in touch with these missionary agencies. The natural line of approach at present for the penetration of Tibet seems to be through China. In any case, the evangelization of western China would profoundly affect conditions across the Tibetan borders.

The Central Asia Pioneer Mission (organized 1902) has a station at Hoti-Marden on the border marches of India, near Peshawar. The object of this mission is to enter Afghanistan. Within a short distance of this outpost they report 2,000 villages yet

unevangelized. The Church Missionary Society on the northwest frontier of India, at Peshawar, Bannu, Dera-Ismael-Khan, is in close proximity not only to Afghanistan, but is beginning to carry on mission work by itineration and through its hospitals, as well as the circulation of the Scriptures in the semi-independent states and frontier tribal areas between the boundary line of Afghanistan and India, in Waziristan, Tirah, Swat and Chitral. But no missionary society in India has actually crossed the Afghan border from the south, nor have the societies from Persia on the west, or from China on the east, entered the areas under consideration.

IV. The Task Remaining and Estimates of the Situation

Lying along the northwest frontier of India is the extended line of C. M. S. outposts all the way from Quetta in Baluchistan to Srinagar in Kashmir. Some of these missionary outposts are organized and equipped on such a scale as to be real mission bases, ready to furnish both personnel and equipment for an advance into Central Asia, where spread out for more than 1,000 miles due north and for 3,00 miles from west to east, all the way from Meshed, in Persia, to Batham, the first frontier station in China, is the unoccupied heart of Asia. The great historic cities of Samarkand, Tashkent, Khokand, Andijan, in Russian Turkestan; Turfan, Aksu, Hami and Khotan, in Chinese Turkestan, and the centers of population in Afghanistan and Tibet are all without missionaries.

Leaving out of all consideration the nomad tribes so hard to reach, scattered as they are in sparsely settled

districts, and confining our attention to the great centers of population in the oases, and the cities where trade and travel gravitate, the number of missionaries required for an adequate occupation of Central Asia, on the basis of only one worker for every 50,000 people, would be 468, instead of a handful of isolated workers in distant outposts.

To occupy only the great cities in Tibet, Afghanistan, Chinese Turkestan and Russian Turkestan, together with the vassal states of Bokhara and Khiva, would mean at least one hundred missionaries, and of that number at least one-half should be medical missionaries. Colonel Wingate, in writing of the spiritual needs of Central Asia, says:

"One remark is applicable to all the tribes that lie beyond the Indian frontier, to the Mohmands and Shinwaris, to the Kohistanis and the Chitralis, to the inhabitants of Swat and Dir, of Hunza and Yasin, that they are all to-day without the help and relief of medical science and skill, and would hail with uncommon thankfulness the arrival of the medical missionary with his dispensary and hospital, for the sake of which they would tolerate his Bible and listen to his exhortations, and learn to love the Savior of all mankind."

And what is true of the borders of Afghanistan is true of all the regions beyond.

The experience of all workers in Moslem lands is unanimous that greater and better results can be obtained through the work of medical missionaries than in any other way among this class of people.

Educational work should be organized in all of the great cities of

Russian and Chinese Turkestan, both for the education of native workers and to reach the better class of Mohammedans through Christian education. As soon as there is more liberty and present hindrances are removed, there should be three Christian colleges: one for the Caucasus, one at Bokara, and one for Chinese Turkestan at Kashgar or Yarkand. Because this field is thoroughly Mohammedan in its character, the need for women workers is as extensive and intensive as is that for men.

When we consider the desperate condition of the whole population, deprived of all medical skill and subject to every superstition and cruelty, the establishment of modern mission hospitals in each of the large centers of population seems not only essential but imperative.

In regard to literary work, much remains to be done. A periodical in Turki should be published and a large Christian literature prepared in the various vernaculars spoken.

In the judgment of some missionary leaders, the best lines of advance in the immediate future for the strategic occupation of Central Asia might be indicated as follows: First, to strengthen by immediate reenforcement the work begun so courageously and successfully at Kashgar and Yarkand by the Swedish Mission, and to have missions under Swedish or Danish societies begin work in the other great centers along the Russian railway in Turkestan. This work could best be done by such societies as would not be under political suspicion on the part of the Russian Government. A line of missionary outposts might well run from New Chaman in Baluchistan to Hunza, in

the tributary states of Kashmir, and include between these two flanks the stations of Wana, Sherrannec, Thal, Chitral, Mustaj and Yasin. All of these points, altho devoid of missionaries, have already been occupied for a number of years as centers of British influence and administration by the political, civil and military officers of the government of India. From Hoti-Mardan as a center, the towns of Aladand and Thana in Swat, of Dir in Baraul, Kiladrosch in Chitral, and Kamdesh in Kafiristan, should be occupied. That this advance is possible is the opinion not only of missionaries in India, but of Christian government officers. If the missionary is going to wait until the foreign office sanctions his going and guarantees his protection or the vengeance of any injury done him, then the doors are closed. If the missionary is to wait until it is safe to take his wife and children into Central Asia with him, it may not be possible, but the doors are not closed to those who are willing to go in the same way as the selected officers of the British Government. "Unmarried men, or those who are willing to leave their families at home, knowing the language, strong, robust, fearless, tactful—if we had a hundred of such qualified men, carefully selected, there would be little difficulty in putting them into positions of enormous advantage for the spiritual occupation of Central Asian territories."

The present spiritual destitution and the age-long neglect of all these countries is the strongest possible argument for their occupation. The pathos of all these millions still groping restlessly for the true light finds a voice in the record of every

traveler who has visited these lands. "I remember the rude Mongols," says Colonel Younghusband, "far away in the midst of the Gobi desert, setting apart in their tents the little altars at which they worshiped. I recall nights spent in the tents of the wandering Khirgiz, when the family of an evening would say their prayers together; I think of the Afghan and Central Asian merchants visiting me at Yarkand, and in the middle of their visits asking to be excused while they laid down a cloth on the floor and repeated their prayers; of the late Mehtar of Chitral, during a morning's shooting among the mountains, halting, with all his court, for a few moments to pray; and, lastly, of the wild men of Hunza, whom I had led up a new and difficult pass, pausing as they reached the summit to offer a prayer of thanks, and ending with a shout of 'Allah!'" And this is only one testimony how the heart of Asia is thirsting for the living God.

The fact that there are great difficulties and apparently insurmountable obstacles which have hindered the evangelization of Central Asia in the past should not limit our faith or cool our ardor to-day. The reasons for the long neglect and for the present utterly inadequate occupation of any of these countries of Central Asia were doubtless both religious and political. The fanatic intolerance and pride of Islam or Lamaism have baffled the faith and deferred the hope of those who might otherwise, perhaps, have entered and possessed the land. Tibet still seems closed against the actual residence of missionaries, altho the people are being reached across its borders. In Afghanistan there is to-day an absolute veto against any mis-

sonary entering, and there is little prospect of this changing under the present régime. A convert from Islam to Christianity is regarded, within the realms of the Ameer, as having committed a capital offense, and both law and public opinion justify his execution.

Conditions in Russian Turkestan and among the Chantos of Chinese Turkestan are not so intolerant. Everywhere the entrance of a medical missionary might prove the beginning of established work. Regarded from the purely political standpoint, officers in the British army have again and again admitted that hospitals and dispensaries are a valuable asset in the pacification of frontier tribes, and as one of the missionaries expresses it: "Now is the opportunity and we must seize it or sit with folded hands while others step in and do in another name what should have been done in the name of Christ."

The policy of Russian advance in Central Asia, as exprest in the famous circular dispatch of Prince Gortchakoff,* admits "that the position of Russia in Central Asia is that of all civilized states which are brought into contact with half-savage, nomad populations possessing no fixt social organization . . . with the object not of extending beyond all reasonable bounds the regions under our august master's scepter, but in giving a solid basis to his rule in guaranteeing their security and in developing their social organization, their commerce, their well-being and their civilization." If this official expression of the real purpose of Russia in Central Asia be still true, then missions surely

have a strong claim to recognition. The recent rapprochement of Russia and Great Britain and the new demarcation of their respective spheres of influence in Persia will doubtless lead to mutual understanding, and may yet throw open wide even the doors of Afghanistan for the proclamation of the gospel.

It is not probable that amid all the restless movements in the neighboring Moslem nations—Turkey, Persia and India—Central Asia and Afghanistan will remain dormant. On the contrary, there are indications that the Pan-Islamic movement has reached Bokhara and Kabul, as well as Oremburg and Tiflis. Not only is there discussion of social reform in the Moslem press of Russia, but the Tatar paper, *Terdjuman*, recently contained a proposition calling for a Pan-Islamic congress to discuss the reformation of Islam. At present the Moslems of Chinese Turkestan are "the essence of imperturbable mediocrity. They live a careless, easy, apathetic existence; nothing disturbs them. It is their destiny, shut away from the rest of the world, to lead a dull, spiritless, but easy and perhaps happy life, which they allow nothing to disturb." Let these Moslems, however, once become aroused through the press or the derwish preacher, and who can tell what might be the result in Central Asia. Now is the opportunity to carry the gospel to them.

Nothing can hold back the advance of Western civilization into the very heart of Asia. The railway and the caravan are forcing upon them through every pass and along every channel of communication the latest inventions of our times. At Kabul one may see motor-cars, sewing-

* Dated November 21, 1864; see Hamilton's "Afghanistan," appendix, pages 493-497.

machines, gramophones, rifles and smokeless-powder. One of the results of the visit of the Ameer of Afghanistan to India was that he arranged for the erection of looms in his capital, and now we hear of the transportation by camel-train of pianos, and motor-cars, and a plant for wireless telegraphy through the Khyber Pass. For the management of all these modern industries a staff of European engineers and mechanics is admitted into the country. For some years European physicians, both men and women, have been under the protection and the pay of the Ameer, and yet the missionary is forbidden entrance.

Afghanistan is perhaps to-day the most difficult country for a missionary to enter. Not only is the Ameer's written permission necessary, but the Indian Government also must consent and no European is allowed to cross the frontier without permit. It is almost as difficult for those who are employed by the Ameer to return to India. Even the British political agent residing in Kabul is little better than a prisoner, and hundreds of people have been killed merely on suspicion of having visited him and given reports of the doings of the government. Yet all these difficulties of long neglect, of political barriers, and national jealousies, and religious intolerance, in Tibet as well as in Afghanistan, are only a challenge to faith and intended of God to lead us to prayer. The evangelization of Central Asia has in it the glory of the impossible, and all difficulties can be sur-

mounted by those who have faith in God. The kingdoms and the governments of this world have frontiers which must not be crossed, but the Gospel of Jesus Christ has no frontier. It never has been kept within bounds; it has a message for the whole race and the very fact that there are millions of souls in Central Asia who have never heard the message becomes the strongest of reasons why we must carry it to them. Every year we hear of further advance into these regions of Central Asia by commerce, by travelers and by men of science. If they can open a way for themselves in spite of all these difficulties, shall the ambassadors of the cross shrink back? The fact that Central Asia has for the first time a place in the prayers and faith and enterprise of even a few Christians is a sure promise of its final evangelization.

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CHRISTIANITY IN JAPAN

BY REV. H. LOOMIS, YOKOHOMA, JAPAN

Report for the Year 1909

The past year has shown steady and encouraging progress in Christian work in Japan. In a summary given by Rev. Dr. Davis at the recent semi-centennial conference in Tokyo, he reported as follows:

"There are now nearly 600 organized churches in Japan. More than one-fourth are self-supporting. These churches have a membership exceeding 70,000. Last year the membership increased ten per cent. There are nearly 500 ordained Japanese workers, 600 unordained male workers, 200 Bible women, nearly 100,000 scholars taught in over 1,000 Sabbath-schools. There are about 4,000 students in Christian boarding-schools, and 100 Christian kindergartens and other day-schools where 8,000 scholars are taught. About 400 students are trained in the theological schools, and 250 women in women's Bible-schools. Several of the larger churches have organized missionary societies which are extending the work in Japan and in Formosa, Korea, Manchuria, and China. The Protestant Christians gave for Christian work last year nearly 300,000 yen (\$150,000)."

But the figures given in the annual reports come far short of showing what is the actual strength of Christianity among the Japanese. It was estimated by Bishop Evington that previous to the year 1900 there had been a loss from the rolls of some 30,000 members. Such persons have not ordinarily given up Christianity (in fact, I suppose that such are the exception), but had removed in most cases to other places, or to some other country. Go where you will and

among Japanese emigrants, you will find a larger percentage of them are Christians than are to be found in the home land. For instance, there are fifteen Congregational churches (Japanese) in Hawaii, with 748 members; there are independent Baptist and Methodist churches in Seattle; and on the rolls of the first Presbyterian Church at Seattle are the names of 238 members. The Presbyterian Church in San Francisco has 175 members, and Miss Harwood reports there must be in the different churches at Los Angeles at least 600 members. And these are only samples of what will be found in China, Korea, Manchuria and wherever the Japanese are.

Testimony from an Outsider

There are also other results of Christian effort that are neither tabulated nor reported, and yet they are a factor of no small importance in the religious life of the Japanese. In the review of the recent semi-centennial conference there appeared in the public press an article by Mr. Kanzo Uchimura, who is a man of recognized ability and influence and has quite a following among young Japanese as a religious teacher. He affiliates with none of the sects and takes simply the Word of God as his guide. Speaking of the recent semi-centennial conference, he says: "We must not forget that there are hundreds and thousands of Christians in Japan who have had nothing to do with missionaries, and who naturally on that account would take little or no interest in such a conference."

That there are Christians in this country who were not converted by missionaries or their agents, and who

without belonging to any church, and knowing nothing about dogmas and sacraments and ecclesiastical orders, are yet devout believers in God and Christ, is a fact very little known, I think. But that such is a fact is incontrovertible.

"Christianity outside of churches" is taking hold of the Japanese people far more strongly than missionaries imagine. The Western idea, that a religion must show itself in an organized form before it can be recognized as a religion at all, is alien to the Japanese mind. With us, religion is more a family affair than national or social, as is shown by the strong hold that Confucianism has had upon us, without showing itself in any organized societies and movements. And I am confident that Christianity is now, slowly but steadily taking the place of Confucianism as the family religion of the Japanese. Indeed, I can cite a number of cases where Christianity has been adopted in this form by my countrymen.

As far as I see, Christianity is making progress in this country far ahead of missionaries. This new form of Christianity adopted by my countrymen is neither orthodox nor unitarian. We go to Jesus of Nazareth directly, and aim to live and be made like Him. And I am confident that in making the statement, I voice a sentiment of many, both known and unknown to me, who are disciples of Christ without having any connection with so-called "churches."

Work for the Soldiers

"The work over the country—I mean Japan, Korea, and Manchuria," says Miss L. J. Wirick, "is growing

in numbers and interest all the time. I wrote you last year of the number of soldiers in Manchuria who were calling for the gospel, and that twenty-five or more were writing me for teaching.

"This year many of those men were sent home and new ones took their places. Some who received the truth must remain in their regiments another year. But they are telling the good news to their comrades and many are asking the way of life. Not long ago a letter came from one who has been so zealous in leading others to study the Word with the names of fifteen of his fellow soldiers who asked for the gospel. Now there are thirty writing me from Manchuria telling me of their isolated, lonely lives, and begging me to send them the gospels and Christian literature. I have done this as far as I have been able, and to show their appreciation and desire to have it, they sent 2.50 yen to pay postage. I want to send each one of those men a copy of the New Testament for New Year's.

"Then those who returned to their homes here in Japan have been sowing the seed among their friends here, and letters are coming from people whom I have never seen nor heard of before, asking to know the way of life. I want some Testaments to send them, too. May I have 100 copies?

"I am still in correspondence with over 200 people who are seeking, and want to be saved. There is nothing but the Gospel of Christ can save their hungry souls, and I long to give it to them.

"I wonder if we realize how many people there are in this empire who are reading the Word of God in the quiet hours of the home? And it is

blest to know that so many are calling for it, too."

Circulation of the Bible

Owing to the absence of one of the agents during the greater part of the year, and other causes, the sale of the Scriptures was not as large as during the year preceding. But the demand is not less than heretofore, and when we consider the fact that more than five million copies of the Bible, Testament and Portions have been circulated in this country during the last thirty years, it is a wonder that so many are being sold all the time. The total circulation during 1909 was 8,844 Bibles, 83,410 Testaments, and 255,541 Portions.

This large and continuous demand for the Scriptures is a sure indication of a real desire among the Japanese to know what the teachings of Christianity are. It is reported that there is among the students especially a keen desire to know the life and teachings of Jesus. A secular publishing-house has put out a life of Christ, based upon Farrar and David Smith, which has had a large sale.

Another surprising and interesting fact is that during the past ten years two hundred thousand copies of the Christian Union hymn-book in Japanese have been sold.

Christianity and Society

The result of Bible distribution, Christian preaching, and religious teaching are becoming more and more evident, and also in various ways. Speaking of the work of the Holy Spirit in Japan, Rev. Dr. Imbrie, in his historical address at the recent conference, says, "Christian truths and Christian principles are finding their way into the minds of the people.

Christian literature is read far more widely than many think, by non-Christians as well as by Christians. The words of the prophets and apostles are quoted in the daily newspapers alongside of the words of the ancient sages of China; and many of the sayings of Christ are coming to be almost household words. No other religious books are so generally read and pondered as the Christian Scriptures. Amid the present confusion in ethical thought, Christian ethics are recognized by many as being the highest standard of living; and their straight gate and narrow way are seen to lead to life, even by those who do not themselves enter them. The Christian world-view is growing more and more familiar; and when the Christian preacher, standing in the presence of men of education, speaks of God, he seldom any longer needs to say that, when he speaks of God, he means the infinite, eternal, unchangeable, and yet personal Presence that fills all the universe with His glory. Thus, around the churches there is forming an ever-widening ring of those who are seeking after God, if haply they may find him."

More Missionaries Wanted

Looking over the vast field, and seeing how much there is that is still unoccupied, the Japanese have awakened to the realization of the great and pressing need; and, contrary to their attitude a few years ago, are asking for more missionaries. This is also being urged by such men as Rev. Mr. Ebina, who is one of the most popular leaders in Japan, and has not been classed hitherto as especially friendly to foreigners. In a recent article on the subject of the

"Foreign Missionaries in Japan," he writes: "In our opinion, it can not be said that your mission in Japan is yet completed. It must be recognized that this mission is taking on a new significance and is becoming constantly clearer. Our revered and beloved foreign missionaries are the living representatives of the lofty religiousness and experience which we Japanese now demand. Whether the nation shall have a vigorous and well-rounded development or not depends on whether or not we assimilate this consciousness and experience.

"You, with your strong, clear, ethical consciousness and your kindly, peaceful, loving sensibilities, have you not a motive that ought to call forth faith from us in Japan? If you are conscious of this, then your mission is as clear as the day. Political and economic affairs do not bring us into direct relation. It is based upon the Christianity of America, which you represent, in our own spiritual life. Should you not exert yourselves to the utmost, not only for the peace between America and Japan, but in a real sense for the establishment of the Kingdom of God? Now is the time, we firmly believe, for you to bestir yourselves and manifest the seriousness of your purpose. You simply must not furl the banner of Christ; nay, rather you should lift up and advance and proclaim the gospel of the Kingdom of God on earth."

Following out this desire on the part of the Japanese for more helpers in their work, the Canadian Methodist Mission has made an estimate of the foreign missionaries needed in their part of the field during the next five years and made an appeal to the Home Board for forty new missionaries,

thirty-four for evangelistic work and six for education. Similar requests are being made from other missions.

Independence of the Japanese Churches

For a number of years past there has been a growing desire on the part of the Japanese Christians to be independent of foreign control. Some



DEVIL, TEMPLE GATE-KEEPER

of the mission boards have been unwilling to grant it, owing to the fact that so much money was being invested in different ways it was feared that some of it might not be used in accordance with the wishes and purpose of the donors.

But the Congregationalists led the way, and later the Methodists, and a part of the Presbyterian bodies have followed. The results have been more satisfactory than was expected. In fact, it is conceded by those who are

most concerned that it has been entirely successful. Speaking for the Congregationalists, Rev. Dr. Greene says, "Hardly ever before in any land has Christianity borne riper or more varied fruit at so early a stage in its history. And it is a matter for great rejoicing that with this growth in numbers and this multiplicity of labors there has been manifested an increasing sense of responsibility for the evangelization of Japan. There has already grown up a large body of self-supporting churches which are deeply imbued with the belief that it is their duty to prove to the world that Christianity is no longer an exotic, but has planted its roots firmly in Japanese soil."

In a report of the annual meeting of the mission of the American Board, Rev. Mr. Lombard writes, "Especially pleasing were the many references that gave evidence of the successful cooperation of the mission and the Kumiai churches, thus further establishing the value of the policy that maintains complete mutual independence with the closest cooperative activity."

Rev. Dr. Spencer testifies in regard to the satisfaction that has been felt in the Methodist body as to the working of the plan of having a Japanese bishop in control. In an account of their last annual meeting he writes, "There has not appeared on the part of the Japanese any act manifesting the desire to exclude the foreigner. He has been welcomed in all its sessions, his voice has been heard in its deliberations, and no discrimination in voice or vote is made against the missionary. The utmost harmony and good will has prevailed throughout, the missionary and the Japanese heart-

ily cooperating in every essential matter.

"Some will naturally ask the question, 'How does the missionary feel about the change?' To the writer it seems that the feeling is one of general satisfaction. The missionary is freer to do the work than under the old conditions, and of work there is certainly any amount, and enough for two or three times the present missionary force in Japan. At any rate, we have not heard an expression of desire to get back to the old conditions, not even for the sake of the missionary."

General Outlook

As to the general outlook, Rev. Mr. Johnson, of the East Japan Mission, writes, "There is in Japan to-day among the leaders of the people, almost a universal cry for a stable basis of morality. The suicides and gross immoralities of students and business men have startled the people into inquiring the reasons for such moral failures. Hitherto education was thought to be sufficient, but the helplessness of the people is made apparent in the appeal of the Minister for Education that teachers and professors would try to inculcate moral ideas in those whom they taught. Right here we come in touch with this awakening conscience. All over the land, from cold, wind-swept Hokkaido to sunny Formosa, farmers, artisans, students, merchants and scholars are listening to the gospel message and are being led into the kingdom. Never before has the nation been in a better attitude to receive the Truth. She is reaching out for something higher. We believe she is reaching for the Truth.

"The best piece of news concerning

our work in the Hokkaido is the invitation of the president of the steel-rolling plant to one of our Presbyterian missionaries. The company is willing to provide a home for the missionary and to equip him for his work among the six thousand employees. What a wonderful opportunity to bring the gospel message and influence to such a company of men."

Rev. J. E. Hail, of the West Japan Mission, writes, "Marked are the evidences of God's hand in recent movements affecting the whole empire. During the late war, Christian work among the soldiers reached tens of thousands, who, with a favorable report of Christianity, have returned as victorious heroes to homes and villages heretofore shut against Christ. Reports of the evangelical addresses at the World's Students' Federation Conference, the first international gathering ever held in the Orient, were published in all the dailies and read by millions. Homes, villages,

schools, before closed, are opening to the gospel."

Speaking of the future of Christianity in Japan, Dr. Motoda says, "It is our firm belief that Christianity will be the future religion for the greatest number of the people of Japan, that policy has nothing to do with the matter, and that Christianity will be universally adopted, not because it is politic to do so, but on account of its giving full satisfaction to the spiritual needs of man."

In a description of a Christian meeting at the hall of the Y. M. C. A. in Tokyo, the writer says, "There was a refinement and a sweetness in those faces which one does not often see, and when one listened to what was said by the speakers of the day and heard the prayers that were offered, new visions of the immediate future rose before one's eyes, and that audience seemed like the city of God set on a hill, into which shall be gathered all the children of God that are scattered abroad."

A GARDEN OF THE LORD IN THE SOLOMONS SECOND ARTICLE

BY NORTHCOTE DECK *

We are anchored now at Tulagi, in the Solomons, where we have come in the mission vessel *Evangel* for mails and supplies. It is raining and blowing hard and at night the wind has a wonderful way of whisking through the rigging which makes one wish for dry land and home, where there is no need to think of anchors dragging or cables breaking. But we have had a Sunday so happy that one thanks Him again and again for the joy of being here in His service.

The evening meeting is just over. As I looked at the ring of woolly heads, bowed over tattered hymn-books and Bibles, around a flickering hurricane-lantern on the hatch, while the wind howled and the awnings flapped and the rain drove in gusts across the deck, I thought of the well-lighted churches and the quiet Sunday evenings at home.

Yet cheerless as it was outwardly, the Lord came near to cheer, for He went through many such storms in His

* For the first part see July REVIEW, pp 529, *et. seq.*

earthly wanderings. He is a high priest that can be touched with the feeling of our infirmities, and He has a gracious way of giving a peculiar joy in such service and surroundings which makes up for everything else.

Thinking over the many strange experiences of our floating home, one's mind went back to a meeting held in wide Wanoni Bay, on the far-off island of San Christoval. School was begun there three years ago, by six men from Malaita at the urgent entreaty of Peter Wetigo, a solitary Christian man who lived in the bay, where I had my first real experience of preaching to heathen.

The meeting was held in a large house, with doors made high up and narrow, in self-defense, so that no one could get in quickly. There were three seats of honor—three stumps—one for myself, one for the interpreter, while on the third the old chief, idly fanned himself with his great hat and grunted approval at intervals.

Unaccustomed to native audiences, it was with very mixed feelings that one stood up to tell them about the Way.

The feeling which was uppermost was one of utter helplessness as I looked at some of the faces around and wondered how they could possibly understand these things which are.

Spiritually discerned, it made one long afresh for the prayers of friends at home. We count it joy to come here, leaving home and comfort, but we are helpless unless God works and friends at home pray; always remember that. We had a sheet on the wall with the Ten Commandments, and, likening them to a foot-rule by which we measure, tried to show how, by this standard, all men "come short."

Then very simply we told of God's remedy; "His medicine," reverently I liked to call it. As they sat around on mats, some quite children, some old men with horrible sores, some young wives gaily decorated with beads, or men with strings of white cowrie-shells across their foreheads; then I thought I saw another: a heavenly Visitor, unseen yet real, and I wondered how much they would have to be changed to be like Him, as is his wish. Then the meeting ended with a simple hymn, almost a chorus, "Jesus saves me just now, just now Jesus saves me."

After lunch there was a quiet meeting of the Christians, to carry out the Master's wishes when He said, "This do in remembrance of me." I remember it was raining at the time, a heavy squall from the mountains around, but it only seemed to shut us in with Him more closely; and the surf thundered on the beach a dozen yards away, but it only emphasized the absolute stillness in the room as that little company of Christians sat with heads bowed reverently.

While one described the Passover feast held year after year for many centuries, until one evening it was held for the last time in the presence of the One who came to fulfil the picture of the passover lamb; and then as one described the upper room, the strife, the feet-washing, and repeated the last command, "Love one another," I think most of our hearts were bared to His eye and bowed to His command.

Then the simple elements were passed around and absolute stillness reigned as we remembered Him and tried to forget the world around. Suddenly I caught myself wondering how

it all appealed to the group of heathen natives in the next room, as without moving they squatted around in different attitudes silently watching this strange, impressive service through the open door of the darkened room beyond, their white eyeballs gleaming in the gloom and the strings of white cowrie-shells making strange markings on their faces. And then we scattered, each, I think, wanting to be alone to live over again those solemn moments of fellowship with Him.

This district, too, like so many others here, has already its martyr. Tom Solomon was a candidate in Queensland, but returned to the islands before being baptized. Coming back to Wanoni Bay he began attending school at once; but he did more. Taught like all the others that he was "saved to serve," he became a zealous worker, bringing so many to school that the chief on his side of the river became alarmed.

So he invited Tom back to his old home on the banks of a mountain river under pretense that he wanted a school. There silently in the dead of night three men fell on him and hacked him to pieces with axes. Taking what remained of his body, they threw it over the high bank of ferns into the river below and then burned down the house.

The chief refused to allow any one to bury the body. So there in the stream, head down, it lay, a ghastly warning to all others not to come to school; till God, I think, in pity sent a flood which carried the body down and out to sea, where it awaits "that great day."

Tom had only been home a few short months; yet how well invested

those months were. Do you remember that verse about buying up the opportunities? That just seems to fit this man, with his brief and fruitful service.

While at Wanoni I paid a visit to all that remains to remind the world of Tom Solomon. There was great difficulty in getting a guide, all being afraid, as well they might because it was full of danger to them. We followed the river up some two miles, a dark eerie gorge, the stream rushing over boulders and between banks of ferns and overhanging creepers. Sometimes we jumped from boulder to boulder, or climbed around projecting banks, holding on to decaying roots and fragrant creepers, till we reached a place where there was a little more sunshine and a narrow ledge between the river and the steep, rising hill. Here we found the overgrown garden and the blackened and desolate ruin of a native hut. Only the skeleton framework was left, gaunt and bare. I could not help looking up on the hills around for some savage face watching us out of the bush.

But it was all silent, deadly silent, except for the rustle of the stream ten feet below; and a kind of chill came over us all. At any moment some one might have safely shot us from above.

Among the ashes near where the head of the dead man's bunk had apparently been, I came across the blackened and rusted head of an ax, perhaps one of those used that dark night on the unsuspecting man. And there the three of us, bareheaded, stooping under the broken rafters, with the music of the stream in our ears, joined in reverent prayer—prayer that God would look down and

that He would avenge the blood of His servant by bringing in many through this thing, "That he being dead might yet speak." What a comfort that Jesus knows and cares.

Then parting the ferns which shut out the river from view, we turned down-stream and homeward; and I noticed that the guides went faster than before and seemed relieved when at last we stepped unharmed onto the

beach. Truly "if a corn of wheat fall into the ground and die it bringeth forth much fruit," and friends, we ought to lay down our lives for the brethren. The fruit appears already, for one of those stealthy murderers has since been converted after steadily attending the services, and now the old chief wants to move down to the beach to have school in his village, and we expect a martyr's harvest.

A MOSLEM INVITATION AND A CHRISTIAN RESPONSE

BY GEORGE F. HERRICK, D.D.

Eight centuries ago, when the world was Europe and the Nearer East, there rang through Christendom the cry, "To arms! Let us rescue the holy sepulcher from the infidel; snatch the symbols of our faith from Moslem hands." Is it not the irony of history that to-day Moslem bayonets alone prevent "Christians" from flying at each other's throats in those holy places?

The "Christian" nations are indeed armed to-day in a fashion which makes us smile at the brave panoply of the crusading knights as we do at children's mimicry of war. But the forces that are gathered here have no armies at their back. Competition in the hurried laying down of *Dreadnoughts* in the great ship-building yards does not concern them. The very terminology of war and battle we discard. See! we wear no coats of mail; siege guns, mountain batteries, armored cruisers we have none. Enemies we have none among all the

sons of men. What then have we to do with "attack" and "defense," with "army" and "conquest"? We may regret dropping the word "crusade" because of its etymological meaning, but even this word conveys so sinister a meaning to those we wish to help that it is better that we simply let it hold its place in past history.

Hark! is the cry echoed from the east to the west, from Moslem to Christian lands, a challenge? It lacks the ring of a challenge. It is too plaintive for that. It is altogether in a minor key. It is a cry for help. It is a distress signal. "Have compassion on our poverty, our ignorance, our helplessness. Help us to break and cast away the fetters riveted and rusting on our limbs for ages and generations. We see you standing erect, like men, clothed, fed, sheltered, walking, running, winning in the race of life. Give us a fraternal hand. Never mind our conceit of a lineage and a national history confessedly il-

lustrious and more ancient than your own. Don't remind us too often that all that is noble in our lineage and our history is underground. You can help us. Come and let us help you to see how you can effectually bring us the help we need.

Now, as we consider what the invitation and welcome extended by Moslem peoples to Christians of the West really signifies and implies, let us see and frankly acknowledge that, except in very few and isolated cases, it does not imply any readiness to accept and profess our religion in place of their ancestral faith. Our privilege and duty in this regard will be considered further on.

I. What, Then, Do Moslem Peoples Ask From Christians of the West?

1. The Moslem world powers ask "Christians" to come and teach them the art of war on sea and land, as "Christians" practise it, and to supply them with such war material, such weapons of precision as will enable them, as Japan has done, to cope on equal terms with their "Christian" neighbors; and "Christian" nations are acceding to their request.

The question here raised is one which runs deeper than the purely political relations of Mohammedan to Christian governments. One fact we are in danger of failing, it may be fatally failing, to grasp, viz., that in a Moslem state questions civil and questions religious, civil officers and religious officers, are not merely united: they are identical. The sharpest sword a Moslem ruler wields is that of his prophet. Church and State in Islam are vitally joined and inseparable.

2. Moslems and Moslem peoples are asking us to help them arise and

march with us along the path of material progress toward the attainment of material prosperity and well-being. They are attempting at one bound the establishment of constitutional government. They are learning the A B C of liberty, individual and national, and they have not yet learned the entire alphabet. They do some groping in the conduct of a deliberative and legislative assembly. But they are honestly trying to learn and put in practise the lesson learned through experience and practise, ages long, by the Western nations, and in this they ask our help. It is in a good degree a fraternal appeal. The appeal is meeting with a fraternal, if not wholly unselfish response.

Egypt, perhaps, presents the best illustration of the significance and value of the Christian response to this cry of an oppressed and distressed people. We see there a Moslem people, in the space of a quarter of a century, lifted, under Christian influence, out of dense poverty and its attendant hopelessness into rapidly increasing material prosperity; lifted from abject, almost animal, slavery into conscious manhood.

Even in Turkey, under the iron rule of absolutism, progress was making in the larger cities of the empire for the long stride toward liberty and material prosperity taken two years ago. Better roads, better houses, better lighting, better sanitation are evidence of progress made. In these and in other and similar ways Mohammedans in Turkey have profited from their proximity to their neighbors of the West. Along this path of progress they will, we hope, advance, with more elastic step, in the years to come.

3. Leading Mussulmans invite and welcome Christian help in their efforts

worthily to educate their people through schools and the press; to introduce scientific healing, and even in their struggle, under great difficulties, for social reform.

We are far from claiming that the Mussulman peoples of Turkey, as a whole, or any large fraction of those peoples, join in this appeal to us for help in these more vital movements toward reform.

How much in earnest, how intelligent and determined some thousands of Mohammedans have long been in their effort to approach a Christian standard intellectually, hygienically, and morally has been abundantly evidenced by the increasing number of Mussulman youth attending Christian schools in Constantinople, in Cairo, in Beirut, in Tabriz, Teheran, and all over India; by the rapidly increasing circulation of the Bible and of Christian literature among Mohammedans and by the crowding of our hospitals with Mussulman patients. On the part of all these there is a cordiality, a gratitude, a manifestation of fraternal feeling quite as marked as is found among profest Christians. Examples of what is here stated could be given which would swell this brief paper into a large volume.

Observe that all this is new in the history and experience of Mussulman peoples. That it is profoundly significant, who can doubt? That in Turkey, till July, 1908, all this accumulating influence of Christian upon Mohammedan was altogether outside of anything resembling a propagandist movement, that the approach has been from Moslem to Christian adds greatly to its significance and value.

In the class of eight, two boys and six girls, graduating last year from a

high-school conducted by the American mission in Constantinople, three were Mussulmans. Of the three, two, brother and sister, were from one family and had attended the school for seven years. The father, a physician, was the most intensely interested listener present at the closing exercises of the school. The mother also was present on a balcony overlooking the stage. There was no person sharing in the exercises of that occasion more self-possessed, more modest and less self-conscious, than the young Turkish maiden of that little group of pupils.

What possibilities of good and that of the highest are not infolded within the high moral and Christian training of the schools and the press established among Mussulman peoples by Christians of the West and now welcomed by those peoples.

What, then, and how much has been accomplished in our response to the invitation and welcome extended by Mohammedans to Christians of the West? We will make no boast concerning the purely material benefits conferred by Christians upon Mohammedans in the later years. They themselves make much of this. Some results of this contact between the East and the West has more than material worth. But if this were all, we have done little of real and permanent value in relation to our fellow men as spiritual or even as moral beings.

But when we consider what is involved in the third class of influences mentioned, which are welcomed by all liberal and enlightened Mohammedans, the value of the influence is immensely increased.

Waive for the moment the purely intellectual uplift which Western edu-

cation brings to Mussulman peoples. Estimate, if you can, the significance of the moral training which we are invited to bring to Moslems. There are many excellent moral precepts in the Koran, but there are other teachings, "revelations" called out by the moral degeneracy of Mohammed's later life, which have profoundly and balefully influenced the devotees of Islam for almost thirteen hundred years. The significance of this influence is seen in the necessity under which the most intelligent Mohammedans feel themselves placed to resent Christian criticism of Mohammed's moral lapses, or to apologize for them on the ground that a prophet can not err, and also by completely divorcing religion from life, and that both theoretically and practically. In the light of the life and teaching of Jesus, where true religion and true life are identified, it is monstrous to claim that a man may be at once a favorite of the Most High and a sensualist and merciless to his enemies.

Events like those of April, 1908, at and near Adana, and like those which took place all over Turkey in 1895-96, are entirely in accord with specific precepts found in the Koran and with "prophetic" example, and will recur whenever religious fanaticism sets aflame the ferocity and cupidity of faithful Mohammedans, provided there be the incentive of a permission given by their acknowledged Kalif with an armed force behind him, and with the hope of plunder and political gain before them.

Islam and the Koran have recently been authoritatively interpreted as favorable to constitutional government and to equality of Christian and Mohammedan under the law. It is

hardly for a Christian to enter the lists in refutation of this interpretation, even tho it necessitates the sealing up of many specific commands of the Koran and an ignoring of the whole history of Islam. The welcoming of Christian civilization and education by Moslem peoples will produce surprising results. Give to Mussulman children of this and coming generations the ethical teachings of Christ's "Sermon on the Mount," as the foundation on which to build their characters, and then fraternity will be neither spasmodic nor superficial. And then a religion of creed and form dissociated from life and conduct will be a thing of the past, and the great dynamic of the personality of Jesus will demonstrate its attractive and saving power.

II. Our Invitation to Mohammedans and Their Response

What is this invitation? In one word it is an invitation to accept Jesus Christ alone as revealer of God and Savior of men.

The response made to this invitation by the overwhelming mass of the 230,000,000 of Mohammedans in the world is an indignant, or contemptuous or blind refusal. "Christianity is for you," they say, "and Islam is for us. Ours is the later, the final revelation of God to men. It is the perfect religion. We accept the Tevrat, the Tebour and the Injil. We now ask you to accept the Koran. Do you suppose we will throw that aside and accept only the other three as you do? God forbid!"

In what way are we to meet and overcome this repulsion? How are we first to gain a hearing for Christ's message, and then to secure the ac-

ceptance of the priceless boon Christ offers to men.

1. Unquestionably, first of all, by making the Christian life irresistibly winning. True, Mohammedans actually separate religion from life; but, all the same, none anywhere are more quick to appreciate the charm, none more ready to respond to the winning power of pure and unselfish living than those acquaintances one forms among Mussulman peoples.

It is not the doctrine of the trinity which has kept Mohammedans from becoming Christians. It is the unlovely character and conduct of the Christians they have known all through the centuries which has closed and barred their hearts against Christ.

No contrast in the moral world is conceivably greater than that between the life of Christ and the later life of Mohammed. The one great mission of the Christian world is to hold Christ before Moslem eyes. The person of Christ as revealed to us in the gospels, this simply and alone, taught and lived by Christians, is our fraternal invitation to the Mussulman world. Apparently, slight response has yet been made to this invitation. Is not the reason of this found in the fact that, till this day, the winning, attractive person of Christ has been hidden, caricatured even, as it has been presented to Mohammedans?

Even if we do not recall the lurid history of Europe, and take only the present spectacle presented by Christendom before the Mussulman world, how little do we see that personal power which has made Christianity dominant in the world! Let Christendom disarm, and exhibit, not battleships and colossal armies, but law

and love united, before Moslem eyes, and that sort of crusade will soon draw devotees of Islam—sooner than it will draw heathen peoples—into a real brotherhood, all alike children of one Father, with one head, Jesus Christ. To the invitation so given those Christians in Moslem lands who are accustomed to look below the surface of life around them note the response of acceptance, wide-spread and real, if far from general. Indeed, the opinion is ventured that in Turkey, where the chronicled results of missionary effort are mainly found among the Christian races, those results which do not lend themselves to statistical statement, but are far-reaching and full of promise for the future, are found more among Mussulman than among Christian races.

2. The missionary among Mohammedans should invite those whose friendship he has gained to study the New Testament and also Church history with his personal assistance. Without such assistance intelligently, systematically and sympathetically rendered, any Mussulman inquirer is sure to go wrong. It is on the basis of such study alone that discussion of Christian doctrine can be fruitfully conducted. A Moslem inquirer often, in a first interview, proposes his objections to the doctrine of the trinity. Such a discussion at that time will be fruitless, and more probably worse than fruitless. The Oriental mind is constitutionally averse to logical and systematic procedure in investigating a subject, especially if feeling and personal interest enter into the result.

The advance made in recent years, even in Mohammedan countries, in physical science, tends to correct this habit of the Oriental mind and will in

time result not only in freer religious inquiry and discussion, but also in more fruitful study by Mohammedans of the Bible and of the nature and history of Christianity. The Mussulman is already anxiously asking why it is that the devotees of Islam are everywhere left behind in the race of life as compared with Christians, even where, as in Turkey, Christians are the subject races and Mohammedans are the ruling race. The inquirer is reaching an answer to his question which is essentially false. It is an important part of the duty of the missionary to help him to gain a true and right answer to his inquiry.

3. It is for Christians to advance still further in their approach to Mohammedans. It remains for them to say in the utterance of fraternal love and solicitude, "Come now, accept the message of salvation made you in the gospel. Jesus the Christ is the one Savior of men. Follow Him, obey His commands. Receive life from Him." What will be the response to this invitation? There may follow, not controversy, but serious fraternal consideration, under the light of sacred Scripture, of history, biography, reason, above all, under the convincing power of the Spirit of God; and the final result will be a full conviction and surrender to Jesus Christ.

Then what? Then the great trial comes. Mind and heart submit to Christ. But old customs, relatives, early friends, personal interests, all unite to make open confession of his new faith by one born a Moslem as near to the impossible as we can well conceive. The age-long habit of Orientals, where the social tie is stronger than in the West, to conceal

from unfriendly eyes one's most intimate thoughts and experiences greatly helps to keep the response to Christ's invitation unuttered. The call from the crucified and glorified Lord is "Follow me and I will bestow upon you life eternal, life more abundant. If you love me, keep my commandments." Love to Christ at its strongest forces open confession, and impels to that testimony which life, and it may be death alone can seal, the testimony that a convert remaining a leaven among his own people can render, testimony of unique and persuasive power.

Are there not many in every Moslem country who have, in their secret conviction, seen the mighty contrast between the person of Christ and that of Mohammed, felt the recoil of an honest and aspiring soul from the duty of following their leader from Arabia, and felt drawn toward the pure teaching and the attracting personal power of the uplifted Jesus? Are there not those—an increasing number—who see that religion which consists of a creed and of an *opus operatum* and permits its devotees to break *ad libitum* every one of the commands of the second table of the divine law proclaimed from Mount Sinai, can not be from God or lead to God?

It is for us to foster this leaning of men, born devotees of Islam, toward one greater than Moses, one who said, "Before Abraham was, I am," one who lives still and evermore. It is for us to lead wanderers to Him who is "the Way, the Truth and the Life."

It is for us tenderly, patiently, urgently, to repeat in Moslem ears the invitation, "Come to Jesus." The response, "If it tarry, wait for it. It

will surely come and will not tarry." Have we any right to doubt this? When the invited guests make their excuses, and keep one another in countenance in slighting the royal invitation to the heavenly feast, let us not forget the hungry souls in the highways and under the hedges, and let us not be discouraged if even they have to be compelled to come in and partake of the heavenly feast. The providence of God, at work in the world, is one of the compelling forces with which we cwork. The Spirit of God works on human hearts where our dull eyes see men as trees walking. Christ, the ever-living Christ, by and through those who live Him

before Moslem eyes, among Moslem peoples, will, according to His own promise, draw all men unto Himself. Events transpiring in the world are hastening on this result.

The Hearer of prayer will use—is using—His own mighty forces to assure the answer to the prayers of His people. Let us not be impatient in the face of difficulties, obstacles and delays. Let us confidently commit the banner we bear aloft to those who come after us, when the evening shadows of our own lives lengthen. Victory is emblazoned on all its ample folds. To the eye of a robust faith the day of the full redemption of the Moslem world draws on apace.

FIRST IMPRESSIONS OF TANGIER

Mr. Mayer Barkey has just joined Dr. Goldstein, of the Mildmay Mission to the Jews, in the work at Tangier, Morocco. He sends the following notes.

What I like is the abundance of work to be done. The Jews seem to be quite accessible and without prejudice. They seem to be a type we do not often meet. What a blessing to be able to enter freely into their houses and to gain a listening ear! I have already begun work and will tell you something of my experience.

On Monday morning we had about seventy patients. I was introduced by Dr. Goldstein, and they welcomed me very kindly. After a little singing I spoke to them from John 3, about the way Christ treats those who come to Him. They paid every attention to the words spoken, and nodded their heads, as if to say, "You are telling

the truth." In the afternoon we went visiting with the doctor, and were received very nicely. While he was attending to the patient I talked with the other members of the household about their souls' needs and invited them to our Bible classes.

In the evening a young man came for an English lesson and I conducted the lesson for the doctor. We had an interesting conversation, and as the young man was quite ignorant of his faith and of the Bible I asked him to read the history of Bible characters, Abraham, Isaac, and others, write a composition on each, and I would correct his composition and discuss it with him. He comes twice a week.

There are many opportunities, too, of speaking to those who come at odd times to see the doctor. One man seemed to have already thought about the truth in Christ, for as soon as I

began to speak to him he referred to the difficulties of confession. I quoted the words of Jeremiah, "The fear of man bringeth a snare," and told him that his words showed lack of confidence in God to help us in difficulties.

There were twenty-one at the Wednesday evening class. It was a pleasure to see the interest and attention of the people. They sang very heartily and listened most attentively. At the end of the meeting they thanked us very much, an unusual thing for Jews, and they promised to come regularly.

I am thoroughly enjoying the work, and am finding more to do than I have time for. Nearly all the families I have called on want me to go again, and often ask me why I have not been sooner, tho I may have called the very week before. I waste no time when I visit them, for I speak to them all the time of the Gospel of Christ as the power of God unto salvation. Sometimes they ask me to read to them, and at others I suggest that we should have a little reading of the Bible, and they listen most attentively.

On two consecutive Saturdays a man asked me to go to his house. I went and found that he was very much interested in the things of Christ. His wife, a very intelligent woman, seemed to have been brought up by devout Jewish parents. She can read Hebrew and she understands it a little. At first she held to rabbinical Judaism; but when I pointed out some of its defects, quoting passages in Hebrew in support of what I said, she gradually consented to listen to gospel truth. Two sisters and some neighbors were also listening attentively. an advantage we generally have here,

since several families usually live together in what is called a *patio*, and as soon as they see us they all gather around us.

In another house where two families live together, a statement that I was a converted Jew led to a long conversation on the Scriptures. They said at once, "You will never make us believe that the Messiah has come and convert us." I replied that I was sure that I could not, but that God was able. They contradicted me vigorously the first time, but still they were interested in what I said and asked me to call again. The second time there was less contradiction, and they seemed to think there was much truth in what I said. They asked for a Bible, and when I took it to them I had to spend another hour and a half. In fact, the people are becoming so interested that besides expressing a wish for frequent visits they are attending the meetings very regularly.

A few days ago we were all invited into a Jewish house. An educated young man, well acquainted with Hebrew, began to ask questions about various Bible truths. He became so interested in the explanations and the fulfilment in Christ of prophecies that we spent practically all the time in speaking about them. The doctor and one of the others also took part.

At Passover time fewer patients came to the dispensary and not much visiting could be done. During these days I enjoyed talks with the patients, not giving them an address as usual, but standing among them and asking questions. Little by little they were brought to see their need of salvation and the provision God had made for every individual soul in Jesus Christ. I believe more profitable work has

been done with the few in this way than with the many. One day I opened my Bible at the seventh chapter of Revelation, and I felt there was a message for the people in the four last verses. I said to the patients it seemed to me a great pity that the Jews were taking so much trouble and spending weeks over the cleaning of their houses, when they were not the least concerned to cleanse their hearts, which could be done so easily to the profit of their souls. I told them that no cleaning of their houses or their

bodies would give them entrance into the Kingdom of God, but a look of faith at Jesus Christ and acceptance of Him as their Savior would insure them salvation. By virtue of His blood they could receive pardon and be cleansed and made fit for heaven.

I often hear Jews and Jewesses say, "How true is all that he is reading and explaining to us." And sometimes they grumble at the heavy burden the rabbis have put upon them. We trust that all this by the Spirit of God will bring forth fruit to everlasting life.

HINDRANCES WHICH THE SOCIAL CONDITIONS IN JAPAN PRESENT TO THE ACCEPTANCE OF THE GOSPEL *

BY REV. J. G. DUNLOP

A volume might be written on helps and encouragements which the social conditions in Japan present in our Christian work, but I have been asked to speak on hindrances, and this paper will deal with hindrances only.

The hindrances which the social conditions in Japan present to the acceptance of the gospel arise chiefly from the social organization. It is without doubt the most closely-knit communalistic system on a large scale which the world has ever seen. For many hundreds of years the Japanese have lived under a system by which—to quote one of Lafcadio Hearn's compact sentences—"personality has been wholly suppress by coercion, the life of every individual being so ordered by the will of the rest as to render free action, free speaking, free thinking out of the question."

Legislation and social custom in old Japan were absolutely tyrannical. Every detail of the *heimin's* (commoner's) existence at least was prescribed by law, from the size, form, and cost of his dwelling down to the number and quality of the dishes to

be served at meal-time. "With implacable minuteness, with ferocity of detail, everything was ordained for him, even to the quality of his foot-gear, the cost of his wife's hair-pin, and the price of his child's doll."

"The result was to suppress all mental and moral differentiation, to numb personality, to establish one uniform and unchanging type of character. To this day every Japanese mind reveals the lines of that antique mold by which the ancestral mind was compressed and limited."

Hearn calls it the rule of the dead. "The hand of the dead was heavy, it is heavy upon the living to-day."

Of course, that was old Japan. Feudalism was abolished by law a generation ago, but you can not destroy feudalism in a generation. We have it to-day in every family, in every public office, yes, in every church in this land. In theory, the individual has become free; in practise, he is not much more free than his ancestors. No man is yet complete master, in our Western sense, of his activities, his time, his means. In Japan there is

* A paper read before the Council of Presbyterian and Reformed Missions at Karuizawa, Japan, on August 26, 1909.

still "interference extraordinary," to use one of Hearn's illuminating phrases; and, to quote another, the power of the community for "compulsory cooperation" is still extreme. "Compulsory cooperation"—is not that suggestive of some council history? We marvel at the demands that are made upon us missions in this land, men and women from countries that have known personal and political liberty for centuries, where self-assertion and self-government have never been repressed, personality never been clipped like a hedge, restrained and pruned and clipped in a hundred ways as in this land—I say, we marvel at these demands, but what can you expect in a nation where the individual of every class is at once "coercer and coerced, like an atom in a solid body, able to vibrate, indeed, but the orbit of his vibration most rigidly fixed?"

How does all this hinder Christian work? That needs but brief statement. In a community where, generally speaking, no one is free, evangelism can not make rapid progress. In the family no one is free. Marriage does not, as with us, mean the foundation of a new family: it is a mere incident in the history of a family long established. Either the wife or the husband becomes the adopted child of another family. Marriage signifies adoption. In either case, whether the young woman goes as *yome* (bride) or the young man as *yoshi* (adopted son), the new bond is one of bondage to a household, a family with a history and traditions and religious connections of many generations, perhaps of centuries. The children of the new couple belong to the family, the traditional ancestral family, rather than to the father and mother. No one is really free in the family. Everybody from the youngest to the grandfather is subject to some one else or to the whole family, living and dead.

And as the individual is not free in the family, the family is not free in the community. There is in this land an amount of interference from neigh-

bors and from the officials or elders of the village or ward section of the town in which one lives that is almost incredible. Even now the only safe and comfortable rule of conduct in a Japanese community is to act in all things according to local custom. The slightest divergence from rule is regarded with disfavor, and privacy does not exist. I often tell the Japanese in my preaching that Christianity, if nothing else, will in time give them a different style of house to live in, for Christ said: "*But thou, when thou prayest, enter into thine inner chamber, and, having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.*" Small chance for privacy in a land whose walls are of paper that a wet finger can easily pierce. Here everybody knows all about everybody, and eccentricities and singularities are quickly marked and quietly suppressed. There is restraint everywhere, from three directions—from above, from one's equals, and from below. This last sort is not the least formidable as witness the "strikes," so called, and other troubles in Japanese schools, of which a Japanese paper related lately that there have been over 2,500 altogether since the beginning of the Meiji era, forty years ago. With such pressure from above, from about, from below, how much personal liberty has one to investigate freely and justly a new teaching presented to him?

I was struck two days ago in hearing the annual report with the many references to successful Sunday-school work. Why is the Sunday-school work easier than other Christian work? Because the children in this land have a freedom that no one else has. With us of the West, repression is strongest in the case of the child, but Japan reverses that. I sometimes tell the Japanese that with us the child is in tutelage but the adult is free; while with them the child is free and the adult is in bondage. Not merely up to the age of school life but

considerably beyond it, the child has a degree of liberty far greater than is allowed to Western children. In fact, in Japan, children are so unrestrained and allowed to be so mischievous that a Japanese proverb says: "*Nanatsu yatsu, michibata no ana de sac mo nikumu.*" "Even the holes by the roadside hate the boy of seven or eight years old." Later, unfortunately, this freedom is curtailed to a tragic and fatal degree and children are taken away from our Sunday-schools just when they are approaching the age when experience and the psychologists teach us the young mind and heart are most susceptible to religious influences, that period of adolescence when the doors of the heart in most cases are closed to the earthly parent, and, if the individual is not to suffer great harm, should be opened out to the Father in heaven. In America and England, the age at which young people come most easily under religious conviction is between 16 and 20, and what a blest thing it is so, that at the time of greatest moral danger, God claims us for His own! But in Japan the susceptible age is after 20, often after the soul is besmirched and bedraggled in sin. Why? Because in the earlier age, 16-20, the young people of Japan are still studying or working at home or near home. In school they are in the middle school, in their own province within a few miles of the tombs of their ancestors. Later, in the high-school age, they have to journey to Tokyo, Kyoto, Sendai, etc., and are absent from home a year at a time, sometimes for two or three years—and it is then first that the Truth can get at them. In fact, in most cases, the fisher of men, if he is to catch the Japanese, has to catch him away from home. It is not universally so, but I venture to estimate that nine out of ten of our Christians have been converted at a distance from the home restraints. The great churches in Tokyo, Osaka, and Kobe—Mr. Uemura's, Mr. Miyagawa's and others—get their members, not from families that have been long established in

those cities, but mostly from people from the provinces temporarily domiciled in the large cities. This is not said in disparagement of those great preachers and pastors. Their churches are strong churches and they are great men. But it by no means follows that, because they have succeeded in building up churches of several hundred members in Tokyo or Osaka, they could do the same thing in other places. I should like to see Mr. Uemura or Mr. Miyagawa spend ten years in the city of Takata, Echigo, or in Toyama, Etchu, or in Takaoka, the same province, or in some of the smaller towns along the same coast. In a large section of which I spoke in our mission the other day, where there are several towns of more than 10,000 each, and numerous villages, and hundreds of thousands of people, where one of our mission stations has for many years maintained two earnest evangelists, changing the men from time to time, there has been, to my knowledge, just one baptism in a dozen years. Not even the greatest preacher in Japan could have greatly influenced the adverse conditions there. The force of custom, of tradition, the power of the many over the individual, or individuals here and there over the many, is still too strong in those communities to admit the Word of Truth.

It is this fact that makes some of us wonder whether the time has even yet come for a general advance upon the villages of Japan—at least in the more backward sections of the empire. That it must be made sometime, and that it must be a foreign missionary task and can not be left to the Japanese church alone, we are ready to concede. But we realize from our experience, our hard, barren experience, not in the villages, but in the towns and smaller cities, that it will be a task calling for an immense expenditure of human prayers and human tears, of human life and of golden treasure, and there is such a thing as beginning too soon. In the Roman Empire the cities were Christian long

before the country, so that the word for countryman, *paganus*, the native of the *pagus* or country, came to mean unbeliever, pagan; the dweller on the heath was the heathen. It will not be different in Japan. The great mass of Japan's fifty millions are not in the great cities, not in the Hokkaido, where the population is largely one of immigrants from the south, uprooted from their old homes and freed from the old restraints, and among whom, therefore, Christian work is measurably easier. The great mass live in the villages and towns and small cities where the population is comparatively stationary, where, in large measure, the same families continue from generation to generation, where every one knows every one else, where local society has been pruned and clipt, bent and bound, like those wonderfully shaped trees that you sometimes find in old gardens, that can not easily be trained into new shapes.

I need not give illustrations of this denial of liberty to the individual. Everybody engaged in Christian work in this land knows these things, and knows how the work is hindered and languishes because of them.

And as the rigid regimentation of society in Japan has denied liberty to the individual, it has largely crushed out spontaneity and voluntariness, the very qualities that are Christ's first demand of men. It is "*Whosoever shall confess me before men*"; "*If thou shalt confess*"; "*Whosoever will let him take*"; "*Thy people shall be willing in the day of Thy power*"; "*Every one whose heart stirred him up, and every one whom his spirit made willing, brought Jehovah's offering*"; "*Whosoever is of a willing heart, let him bring it.*" That is the way of Christianity, but it has never been the way of Japan. Japan has perhaps the largest Red Cross Society in the world, a society with a philanthropic object and whose members might be supposed to have joined because they wanted to join, of their own free will; but we know how that million and a half of members, each paying their

three yen per year, have been secured—it is hardly too much to say that they have been dragooned and driven into the society, many of them being people without an atom of what we ordinarily call philanthropy in their whole constitution. When Japan contributed 100,000 yen to the San Francisco earthquake sufferers a few years ago, how was the money obtained? We know how such sums are obtained in the West. They are free-will offerings of men and women whose hearts are moved by sympathy for those who are in trouble, but here that sum was levied on the nation, so much per household. Even the Church in Japan raises its money much in the same way. Little is left to the will of the individual. The system of levy is everywhere in operation. This is a great hindrance in the early stage of Christian work, in the stage when the missionary has chief charge and before there is a body or group of Japanese members who can coerce—in the gentle, smooth way of Japan, but coerce—the individual into doing what he ought.

Another of the results of the ancient social order is an extreme formalism. The missionary or evangelist does not easily come into close touch with the Japanese individual. He is surrounded by a whole barbed-wire entanglement of formalism which is not easily cut through. Dr. Gulick, in his "Evolution of the Japanese," has a strong chapter on "Indirectness and Nominality"—the *yumei mujitsu* (having the name but not the reality) feature of Japanese life. It is a land in which emphatically things are not what they seem, a land in which you have always to be looking beneath the surface to get at the reality of things. The servant of Him who "*knew all men and needed not that any should testify of man*" learns in time the short ways of approach to the hearts of men even here, but it is only after long experience and self-discipline, and everywhere the acceptance of the gospel is hindered by the all-prevailing formalism of the Japanese people.

In addition to lack of freedom and of spontaneity and voluntariness and to formalism, I should charge up against the old social order also a system of caste, which, tho very mild in comparison with caste in India, is still quite real. The same system which ordained the place of each individual in the family and each family in the community ordained the place of each class and occupation and calling. I heard a prominent Christian speak lately of the wonderful impression he got of the solidarity of the American and English peoples when he was abroad last year. In Japan the school-teacher is a school-teacher and nothing else. He is expected not to have any interest in politics, religion, or business. He sets out to school in the morning with his little lunch-box under his arm and he stays in school till night. He walks the street to school and back, but with no contact with any other class of the community. He is a school-teacher and nothing else. So with the official in each kind of office, so with the doctor, and the soldier, and the rest. Each class stands by itself, with little contact or sympathy with the others; they are rather at cross purposes with one another. But he found in England and America that the teacher could be a citizen and an enlightened man of affairs, the politician or the soldier could even be a preacher, and the minister a politician and man of business, and there was a sympathy and fellowship among them all, and they stood together in a way that was entirely new in his experience of men. All that is absent here. It is hard even when men have become Christians to get them to mingle freely with those of other classes and occupations. Only after years can we see such a spectacle as I have often rejoiced and gloried in in our older Church in Kanazawa, founded by Mr. and Mrs. Winn, and now about thirty years old, where seven years ago, when I was associated in its work, it was a common spectacle to see over 100 present at worship on Lord's day—100 made

up of government college professors, government college students, a few middle- and normal-school boys and girls, two or three teachers of such schools, several military officers, a larger number of non-commissioned officers and soldiers, a number of business men, a farmer or two, a blind shampooer, and some mechanics and laborers and their families. The Lord Jesus Christ is the only power in this land that is breaking down man's sinful barriers and making a united nation of the Japanese. In their old pagan life they were strictly separated into classes and that is their normal condition to-day, and that condition is one of the greatest barriers which Christian work has to surmount.

A system which never aimed to train the individual for independent thought and action, but rather for co-operative action, to fit him to occupy an exact place in the mechanism of a rigid society, a system whose ethics were all involved in conformity to custom, has naturally little use for the public presentation and discussion of truth. The only public speaker the old order knew was the street-fakir, the public story-teller, the actor, or the singing-girl, all despised, tho as institutions preserved and fostered for centuries. The preacher of the gospel, too, is first despised. Those who assemble to hear him come, at first at least, only to be amused. Their whole predisposition is to treat him and his message with contempt. In a land where no individual has been conceded the right to hold an opinion of his own or to change his opinion at will, the man who takes it upon him to advise men in a public place what they should think and do can only be regarded as a presumptuous impostor. Our preachers are not taken seriously. Public assembly, public discussion of great subjects, is still a new thing, and the preacher still ranks with the public entertainer and gets scant respect. Public teaching even by the newspapers has a hard time in this land, where no one feels the need of being taught more than he got in his home

in childhood. A Shinto writer said long ago: "The Chinese, being bad at heart, in spite of the teaching which they got, were good only on the outside; so their bad acts became of such magnitude that society was thrown into disorder. The Japanese, being straightforward, could do without teaching." And another Shinto scholar, Motoori, said: "It is because the Japanese were truly moral in their practise that they required no theory of morals, and the fuss made by the Chinese about theoretical morals is owing to their laxity in practise." Don't you know old Samurai who think just like that? If you do not, I do, and there are tens of thousands of them, and they are yet, and they and all whom they can control will long continue to be, beyond our reach. These men treat our message, this new teaching which is spoken by us, with the amused contempt with which the proud Athenians listened to Paul's message.

One more result of the imperfect social organization that has persisted for centuries in this land should be mentioned. Perverted and unjust ideas in regard to woman's place in the family and in society have been the cause of much impurity and have perpetuated the evil customs of ancient times even to this day. I shall only mention here the unspeakable licensed system, more prevalent in Japan than in any other civilized land, and treated with a respect unknown elsewhere, and shall pass immediately to a kindred evil. I am thinking particularly of the institution of the *geisha*, the professional singing- or dancing-girl, an institution as old as Herod and the ancient Egyptians, not found to-day in civilized countries of the West, but still in full favor in this Japan of the twentieth century. I wish to say that I never look a *geisha* in the face, if I can avoid it. A year and a half ago, I took, at their request, a couple of lady friends from America to see the Miyako-odori in Kyoto—and I have been angry with myself about it whenever I have thought of it since. The

dancing was innocent enough, but the whole institution of the *geisha* is not innocent. I wish to see in her not a beauty, but a moral leper—the last vile rag of Orientalism which Japan will be persuaded to throw into the gutter. If Japan only knew it, if she had at heart and held precious the purity of her youth and manhood and the happiness of her womanhood, she would realize that she could better afford to parade her tens of thousands of lepers before her visitors from abroad than her tens of thousands of *geisha*. A lady said in my hearing the other day that she avoided, in her purchases, art objects with pictures of *geisha* on them. Every true friend of Japan should set his face sternly against the institution of the *geisha*. She is a pernicious, impure, and corrupting influence in Japanese life. The extent of the misery of which she is the cause is not generally recognized. Even the Christian teacher will sometimes speak of the *geisha* with a laugh, as if her influence in the life of the nation, tho confessedly evil, were a negligible quantity, but thousands of men and boys annually go astray and are ruined because of this glaring, enticing evil in their midst. Ask the wives of middle and upper class Japan about the *geisha*. Take your opinion of this impudent and shameless creature of man's vice, not from the dilettante writers on the beauty and art of Japan, but from the hundred thousand wronged and weeping wives and mothers of the nation's business and professional men, officials, politicians, officers of army and navy, and educators. Our Church in Japan, small as it is, has had countless scandals because of the *geisha*. We have every reason to consider the custom which continues to tolerate the *geisha* one of the inimical conditions with which we have to contend.

This leads me to speak in conclusion of another social custom which is one of the hostile social conditions which Christianity has to meet. I mean the ceremonial and social drinking of *sake* and other intoxicants.

There is a woful lack of temperance sentiment as yet in Japan. I like to tell the Japanese of the progress of the temperance idea in America and other countries; of many States of the Union entirely "dry"; of vast reaches of country hundreds of miles in extent where no liquor can be made or sold; of that banquet in Cleveland when Mr. Taft, now President, sat down with 500 business and professional men of that city, and not one drop of liquor on the table; of that magnificent demonstration in Hyde Park subsequently when 300,000 temperance men and women marched in procession through the streets of London to their famous park, there to be address from sixty different platforms by many public men of high position, including at least one member of the Cabinet, and uniting finally, to the accompaniment of 100 bands of music, in the singing of "Onward, Christian Soldiers," the favorite hymn of the people of England; and of the more than 1,200 temperance periodicals in Europe, 1,000 of them being published on the Continent and indicating how the continental nations are waking to the evils of their social drinking customs of the past. How far behind Japan is! I think we make less use of the Sunday-school and of the Church in this regard than we might. Every church should be an aggressive temperance society, every Sunday-school a bright band of hope, with its temperance roll and at least its verbal pledge taken from the scholars from time to time.

Our work is hindered, our young men, even Christians and inquirers, are constantly tempted, many of them ruined, by the drinking customs of this country. For a young man in business, the *sake*-cup has a ubiquity that is unknown in the West. Even school-boys at their class gatherings have *sake*, and some are drunkards at sixteen or eighteen. And in the army

especially the amount of drinking is a national disgrace. It has greatly increased since the war with Russia. I have heard the regimental banquet-hall on great holidays called "the drinking-place," and that is what it is—the banquet is a drinking-bout. Here is another of the great enemies of our Christian work.

To recapitulate: The one great hindrance to Christian work arising from social conditions in Japan is an imperfect communalistic social organization, which tho now largely abolished or modified by law, still persists in traditional social customs centuries old. This organization denies individual freedom; crushes spontaneity and voluntariness; produces formalism, and caste; and imperviousness to truth; and injustice to woman and corresponding impurity and corruption among men, and intemperance. All these only Almighty power itself can enable the Church to overcome.

Happily, what I have been picturing is a passing condition. The old order changeth. Industrialism, commercialism, constitutionalism, and contact and competition with other nations are compelling the Japanese more and more to give up their old communalistic system. The people are still a half-century behind their laws, but they are catching up. We can help them—if we do not become converted to communalism ourselves, if we do not give up our priceless heritage of Christian individualism, if we avoid the danger to which missionaries of twenty to forty years' life in this land are liable of getting the idea that even we can not do things properly here unless we also get clamped in tight into the same rigid system with the long-suffering Japanese. Our Lord has given us a more excellent way. Let us duly esteem and cherish the freedom with which Christ has made us free, and try more and more to give it to this nation and save them from their yoke of bondage.

HOME MISSIONS AS AN INDIAN SEES IT

BY REV. GILBERT L. WILSON, MINNEAPOLIS, MINN.

First, put aside any thought that the Indian had belief in the Great Spirit. *Wakan-tanka*, Great Spirit—to borrow from the Sioux—is better translated Great Mystery. But *wakan* means far more to the Indian than mystery does to us. Roll into one word the collective meanings of our terms supernatural, mysterious, strange, miraculous, holy, sacred, voodooish, uncanny, lucky and unlucky, and you have pretty nearly what an Indian means by *wakan*. What can not be explained by ordinary natural law is *wakan*; but an Indian's knowledge of ordinary natural law is scant indeed.

Good Bird thus states Indian belief: "When a child, my father teach me all things have spirit. Tree have spirit; grass have spirit; earth have spirit; animals have spirit. All these our gods and we pray to them to help us, and make offerings to them so they not forget us." These spirits spoke to men in dreams and in other ways. Such a philosophy made the medicine-man of importance in the tribe. With drum and chant he called the gods to listen to his prayers. Fasting and self-torture brought on delirium and visions—and the gods spake to him. These things were very real to the Indian.

When a youth went into the hills and fasted and tortured his body, he did not do these things to prove his courage. He was appealing to the gods. "O gods, hear me! You see my body painted gray, like a sick man. You see how starved and weak I am. Pity me! Make my enemies weak-hearted. Make their gods weak to help them!" Fasting brought on dream or vision; a spirit animal would appear to him—a bird or beast or other living thing. The youth would not rest until he had killed such an animal as he had seen in his dream; and its skin or feathers he would carry about his person for the rest of his life. This was his medicine. It bound him to his protecting god just

as a good Catholic's scapulary binds him to his protecting saint.

This may make plainer to you how an Indian may be deeply moved by the story of Jesus' suffering; may accept the cardinal principles of New Testament teaching, and yet not give up the philosophy of his people. How can he? He can not read English. He knows nothing of physics; never heard of the laws of gravitation. His philosophy of natural things may remain nearly as was his father's, tho he may be earnestly trying to mold his life by what he understands of Jesus' life and teachings.

Inconsistent? In the preface to my Oxford Bible is a dedication to the "most dread sovereign" James II. James was something of a theologian. He wrote a book to show how witches might be detected; warts and wens were teats to suckle devils. Three thousand witches were hanged in England during the sitting of the Long Parliament; and did not our New England fathers hang nineteen of these unfortunate creatures? Martin Luther, a most excellent man, once threw his ink-bottle at Satan. In my church is a sweet, Christian woman who will not begin sewing a gown on Friday.

Perhaps now we can understand why Carlisle students relapse. To begin with, no considerable number do relapse. That some do is hardly surprising. The education given an Indian youth is not always a well-grounded one. Language, habits, racial feeling count for much. Centuries of custom have developed a beautiful hospitality among the Indians. When one had food, all had food; when one starved, all starved. The uncertainty of the chase made this necessary. The elders have always shared with the young—when there was anything to share. Shall not the young couple who plow and keep cows share also with their elders? To have to feed all your aunts and uncles is a sad discouragement of thrift.

But there is another cause. Two Mormon youths recently graduated from Yale. They were still Mormons. An education doesn't always reverse an Indian's way of thinking. To illustrate: Minnie Enemy Heart returned from Carlisle with a fair education. Influenced by I know not what—ambition, childhood teachings, tribal patriotism—at any rate she went into the hills, as did her fathers before her, and sought her god. In a vision Jesus appeared to her. One side of his body was dark, like an Indian's; the other was white, like a white man's. In his white hand he held a lamb; in the other, a little black dog. "Go back," He said, "and tell your people that I belong to the Indians as well as to the whites—that I am your Savior as well as theirs. White ways are good for white people, as means this lamb. Indian ways are good for Indians, as means this black dog; for do not the tribes feast upon dogs at the sacred feasts? If white men tell you to forsake your ways and learn theirs, tell them to remember it was they who slew me, not the Indians!"

There is no reason to believe that Minnie Enemy Heart consciously deceived. The Indian has many gods. The white man also has his gods, and that one of them, Jesus, should appear to an Indian is no improbable thing. Eighteen converts of the Catholic mission have left to follow the new prophetess. Our Protestant converts are better grounded. Only four have left.

Credulity you call this? I knew a normal-school teacher in Minnesota—a teacher so efficient that the school board of a Western city continued her salary for a whole year, while she recruited from illness, just to be able to retain her services—who could remember her former incarnation as an Egyptian. Queer how these Theosophists can remember former births in North Africa with never a suggestion of negro reminiscence!

Many white people also evidently relapse. It is reported that there are four million Spiritualists in America.

When a medium by mummery and darkness and trance brings messages from the beyond, he is but the medicine-man seeking revelation from the spirits.

There has sprung up a great church whose members teach that pain and sickness are not cured by medicine. Christian Science folk do build better-ventilated buildings than we, and they teach the sick not to worry, and that is good. But when a healer thinks a patient back into health, he but cures as the medicine-man cures. To be sure, the medicine-man knows the reality of disease; but his chants and drumming are prayers, and all the time he is thinking his magical power into the patient's body to drive out the sick-making spirits. Also, he gives the patient a good sweat-bath and plenty of clean, cold water, and tells him to trust the medicine-man's magic and not worry. Often the sick man gets well.

The old Apache warrior, Geronimo, whose death last year attracted general attention, joined the Dutch Reformed Church and was baptized in the summer of 1903. He attended the services regularly at the Apache Mission, Fort Sill Military Reservation. While reported as far from an exemplary Christian, and still showing some of the old traits of his wild days, the evidences of a decided change are noteworthy. In the book, "Geronimo's Story of His Life," we read, "Since my life as a prisoner has begun I have heard the teachings of the white man's religion.

"Believing that in a wise way it is good to go to church, and that in associating with Christians would improve my character, I have adopted the Christian religion. I believe that the Church has helped me much during the short time I have been a member. I am not ashamed to be a Christian. I have advised all my people, who are not Christians, to study that religion, because it seems to me the best religion in enabling one to live right."

EDITORIALS

MISSIONARY INFLUENCE IN TURKEY

The work of missionaries in Turkey, so far as measured by statistics, have been chiefly among the adherents of the Oriental churches, but the beneficent influences of that work have been as wide-spread and as full of promise for the Turks as for any other race.

It is true that the number of Turks who have publicly embraced Christianity is small, but the transformation wrought in the lives and surroundings of the Turks is marvelous.

American missionaries are found in most of its chief cities, and work out from these centers into the surrounding towns and villages. The Turks greatly outnumber the other races of the Empire and American missionaries come into close contact with all classes of the Moslem population, official and unofficial. The attitude of these people towards Christians has undergone a marvelous change.

Aside from direct proselytizing effort, American missionaries have always included the Turks among those for whose welfare they are to work. They have welcomed Turks to their schools, their hospitals, their chapels, and the welcome has often met with a cordial response. A writer in "Blessed be Egypt," says: "The wall of prejudice which existed eighty years ago is, for a large and increasing number of Turks, as flat as the walls of Jericho at the end of the seven days' Israelite march. Missionaries and other Protestants were once denounced as without religion. That time is past. Once American missionaries were believed to foster sedition among Armenians. That charge has been lived down."

Turks have taken American schools and school-books as their models in educating their children. Turkish peasants are the grateful recipients of relief at the hands of missionaries in time of famine, plague, and war. Turks share the benefit of hospital care in sickness; many thousands of them read the Christian Bible and other books issued from our Press.

The influence of American missionaries upon Mohammedans has been multiplied many fold, and has gone on increasing in geometrical ratio, through the influence of the native evangelical Christians that have been gathered into churches and well-organized evangelical communities. In recent years the number of well-educated, consecrated, evangelical preachers, teachers, and physicians has increased rapidly in these communities. The missionaries are numbered by scores, the native preachers and teachers by hundreds, the faithful brethren and sisters of the native churches by thousands. Their lives, their preaching, in some cases their martyr death, have powerfully impressed their Turkish neighbors. Our hope of reaching Turks with the Gospel has been, is, will ever be based first on God's Word and Spirit, and then on a witnessing native church, and a consecrated, missionary, native ministry.

The same writer goes on to say: "The recent political change and the new era of freedom has influenced the relations of missionaries to Mohammedans in the following important ways—(a) The avenues of influence specified above as already open, have been more freely entered by Turks. There is a large increase in the number of Turkish pupils entering the schools and colleges of the missionaries. (b) Many more Turks come to public religious services than formerly. (c) Personal religious contact with Turks is much more facile. In fact, free religious inquiry exists among Turks far more than ever before. (d) American missionaries use every possible influence through the Press, through schools, through personal touch, to stem the tide of revolt from all religion, a tide which, among profest Mohammedans, has set in strong in recent years."

Among the foremost influences which contribute to make present changes in Turkey real progress forward, and upward, morally, educationally, socially, and spiritually, the results of the work of American mis-

sionaries as seen in the institutions they have established, and especially in the 100,000 native evangelical Christians in the Empire, stand second to none. These men, at least, natives and foreigners alike, sincerely and always, are champions of liberty, justice, equality, fraternity, and a *pure Christianity*.

Missionaries may, at times, have been too fearful of persecution and opposition in Turkey, but their wisdom, perseverance, courage and tact have been instrumental in giving them a wide-spread opportunity for seed-sowing in Turkey, and there is promise of a rich harvest.

A BIBLE CONVERSATION

Few, if any, incidents in mission history are in their way more pathetically beautiful than the following, which, so far as we know, is unique and solitary. It is one of the beautiful fragments in the wonderful story of Madagascar, and it reads like a romance of apostolic times.

In 1839 some fugitives, on their way to England, stopping at Port Elizabeth, in South Africa, met with fellow converts. Unable to communicate by a common language with these converted Hottentots, their Bibles became actually the vehicles of converse. The Malagasy and Hottentots, turning to the same passages in their respective translations of the Word, in this way made known to each other their sentiments and exchanged thought. For example, the Hottentot disciples pointed to Ephesians 2:2: "Among whom we all had our conversation in time past," etc. The Malagasy disciples responded by Ephesians 2:14, 15: "For He is our peace who hath made both one, and hath broken down the middle wall of partition"; and by Gal. 3:28: "Ye are all one in Christ Jesus." Again, the Hottentots pointed to John 16:33: "In the world ye shall have tribulation." The Hovas replied by opening to Rom. 8:35: "Who shall separate us from the love of Christ? Shall tribulation?" etc. When was ever the Bible put to a more beautiful

use even by the most mature Christians? They also sang the same hymns to the same tunes, tho in different languages. Verily, "*Multi terribilis lingui; celestibus, una.*" Then the Hottentots made a voluntary contribution to help pay the costs of their voyage, and knelt on the beach commending them to God. And these were the Hottentot "dogs" and Malagasy "asses!" How soon and strangely they had developed into Christian men and women!

When these fugitives reached England, in May, 1839, they wrote a letter to their suffering fellow disciples at home, which for beauty and purity of Christian sentiment might have graced the pen of Paul, the apostolic writer of epistles. For three years they stayed on British shores, winning universal esteem and love, and furnishing an unanswerable proof of the reality of the Gospel. When, in 1842, they returned to Mauritius, their mission station at Moka became the asylum for other fugitives from persecutions at Madagascar.

SWEDISH LUTHERANS IN THE UNITED STATES

In the June REVIEW (page 469), the number of Lutherans in the United States that use the Swedish tongue is given as 150,000. A Lutheran pastor thinks a cipher must have been dropt and this should read 1,500,000, for in the country about 2,000,000 Swedish Americans find a home, most of whom claim to be Lutherans. One synod numbers 250,000, mostly Swedes, and has celebrated its semi-centennial in Rock Island, Ill. It has a dozen colleges and one seminary, with over 3,000 students. Their home-mission work covers the continent, and their foreign works China, India, Japan, and Porto Rico.

THE BIBLE ITS OWN WITNESS

The Bible is the great weapon of the Christian worker in his warfare against evil. F. Stanley Arnot, of Africa, says that if they read the Bible aloud and then ask the natives: "Is

it not God's book?" the reply is: "Yes, that must be God's Word, for no white man ever knew so much about us."

Not only the blacks in Africa need conversion, but there are also the European immigrants. When Mr. Arnot was at a big Dutch trading-house at Benguella, thirty or forty Europeans had met for a commercial conference. A Dutchman at the head of the table said:

"The Bible is not believed in now. I know all about it." His father was a worthy minister in the Dutch Reformed Church.

Mr. Arnot replied, "I shall be glad to prove to all of you that the Bible is true. Allow me to fetch mine." He asked the man to mention what portion was untrue.

"Oh," said he, "it is so long since I left home that I don't remember. You read, and I'll tell you."

Mr. Arnot began to read the first chapter of Romans, solemnly. When he had finished, there were only six men left, and the man at the head of the table drew his slouched hat from under his chair, and muttering that there was a nigger calling him, stole out. There was no nigger. But that was the last of the discussion that was to prove the Bible untrue.

Another striking incident is that of the experience of Rev. Mr. Reichardt, missionary to the Jews at Cairo, who also kept a Bible Society dépôt. One day he received a visit from a company of Jews belonging to a remote Arabian oasis. Their people had heard of the shop in Cairo where the Book of God might be obtained, and they came for copies of the Hebrew Old Testament. With earnest prayer, but without a word to man, the missionary placed in the box also a copy of the New Testament in Hebrew. In a year or two arrived another deputation with a letter from the rabbi of the community, expressing thankfulness for the beautiful copies of the Law and the Prophets; and adding words of heartfelt gratitude for the other volume, which they had never previously seen,

telling of a personage of whom they had never before heard. As they read, they had come to the conviction that He was Israel's Messiah. From that day, said the rabbi, their prayers to the God of Israel should go up in the name of Messiah Jesus.

THE CLAIMS OF THE PAPAL PRIESTHOOD

In a book by St. Alphonsus de Liguori, doctor of the Roman Church, on "Dignity and Duties of the Priest, or Selva," on page 31, is this statement:

"The power of the priest surpasses that of the blest Virgin Mary, for, altho this divine mother can pray for us, and by her prayers obtain whatever she wishes, yet she can not absolve a Christian from even the smallest sin! 'The blest virgin was eminently more perfect than the apostles!' says Innocent III, 'it was, however, not to her but only to the apostles, that the Lord intrusted the keys of the Kingdom of Heaven!'

"The priest may, in a certain manner, be called the creator of his Creator, since by saying the words of consecration, he creates, as it were, Jesus in the sacrament, by giving Him a sacramental existence, and produces Him as a victim to be offered to the eternal Father. As in creating the world it was sufficient for God to have said, 'Let it be made,' and it was created—'He spoke, and they were made'—so it is sufficient for the priest to say, '*Hoc est corpus meum*,' and behold the bread is no longer bread, but the body of Jesus Christ."

Again, in the same chapter we read: "The priest holds the place of the Savior himself, when, by saying, '*Ego te absolvo*,' he absolves from sin. How great should be our wonder if we saw a person invested with the power of changing a negro into a white man; but the priest does what is far more wonderful, for by saying '*Ego te absolvo*' he changes the sinner from an enemy into the friend of God, and from the slave of hell into an heir of paradise."

Again: "According to St. Ambrose, a priest, in absolving a sinner, performs the very office of the Holy Ghost in the sanctification of souls. St. Clement had reason to say that the priest is, as it were, a God on earth. Innocent III has written: 'Indeed, it is not too much to say that in view of the sublimity of their offices the priests are so many gods.' Were the Redeemer to descend into a church, and sit in a confessional to administer the sacrament of penance, and a priest to sit in another confessional, Jesus would say over each penitent, '*Ego te absolvo*,' the priest would likewise say over each of his penitents, '*Ego te absolvo*,' and the penitents of each would be equally absolved."

The Converted Catholic remarks that these utterances of one of the highest authorities of the Roman Church show that not only does the Pope arrogate to himself the attributes of the Almighty in claiming to be infallible, but that each and every priest is placed by the Church on an equality with Jesus Christ—a doctrine taught in the parochial schools of the Roman Catholic Church, in the confessional, in the administration of the sacraments and in the other relations of priests and people.

A MODEL MISSIONARY COMMUNITY

One needs only to visit William Duncan's Metlakahla in Alaska to realize the possibilities, even in this world of a model state, when men are content to build according to the pattern showed on the Mount. Here peace and happiness reign supreme. Not a glass of intoxicating drink can be had for love or money. Not even a pipe or cigar is ever seen within its limits except as brought by tourists. One never hears God's name taken in vain, nor any profane word. When Sunday comes, Sabbath stillness rests over the village; no unnecessary work is done, even to lifting an ax to chop kindling or carry a pail of water, or

dipping an oar into the sea, until the last Sunday service closes at 8.30 P.M. Here is a community that comes as near living a consistent Christian life, loving each other, caring for the poor and nursing the sick, as any other community anywhere.

There is one church only, "The Christian Church of Metlakahla," and it belongs to no sect, strictly undenominational, unsectarian, evangelical. But one banner is lifted there—the banner of Christ. There are no divisions among them. Three times a day are the Sunday services held—always with primitive simplicity, singing, praying, Biblical preaching, together making up the whole service of worship, with the least possible approach to ritual, but all reverent and spiritual. Even a closing hymn is avoided as perhaps tending to dissipate impressions made by the Word.

"ALL AT IT"

David Barron, of London, illustrates the duty of all Christians to be at work by telling of the levy *en masse* in France in 1793, when that country was invaded by all or nearly all the other nations of Europe. All France was summoned by its rulers to arise, the young men to bear, and the married men to forge arms, the old men to utter words of wisdom, the women to work on tents and uniforms, the children to scrape lint.

EVOLUTION AND HUMANITY

The late Prof. Goldwin Smith's remark to the students of Cornell University are very significant.

"Let the evolutionists remember two things: First, that evolution can not have evolved itself; second, that unlike the brutes, humanity advances, and we can not tell what the end will be; whether it may not be the final ascendancy of the spiritual over the material in man. Man, let the evolutionists remember, advances and rises. The beast does not."

GENERAL MISSIONARY INTELLIGENCE

AMERICA

A Wit on Missionary Giving

Robert J. Burdette has recently said:

"There is about as much reason why the pastor should urge upon the flock the great importance of cordial and generous support of missions, as there is for the mother to impress upon the father this week, and next week, and the week after that, the fact that the children need shoes. A man may have seven children to make him proud and happy and strong, and yet he is always astonished when it is announced that one of them needs another pair of shoes. It is much the same with home missions. When the pastor announces the offering for missions for the current year, astonishment answers with its staccato, 'What! Again!' Then the usual pause, as tho to recover from the shock, and then the accusing question, 'What did you do with the offering I gave you last year?' Well, motherlike, I must confess; we spent it for missions.

"Now we want more shoes for our own children. We want 'more' this year than we did last, because, thank God, there are more children. 'Why can't the younger children wear the outgrown shoes of the elder ones?' Because—again I thank God—our missions do not crawl around and outgrow their shoes. A religion that sits still long enough to outgrow its clothes has also outgrown itself and its life, and has need of nothing but a long, deep, dark, lonely, unresurrectable grave. Missions never outgrow any of their clothes. They hustle around and wear them out."

Young People's Missionary Movement

There are two directions in which the Young People's Missionary Movement has, in the few years it has been a force, made its influence felt. It has gathered the young men and women of our churches into groups for intelligent study of the field of missions, the problems involved, and the intellectual and spiritual equipment re-

quisite to a successful evangelization of the world. The increase of missionary knowledge and the eagerness for service resulting has been of incalculable value. Plans are now on for a regular graded course that will undoubtedly serve to a still larger comprehension of the great work of spreading the gospel to the uttermost regions. From this period of culture we can confidently look for a greater movement into the world of achievement. We are in this second stage of the missionary movement when the subject has been made the theme of many study circles—when Epworth Leagues, Christian Endeavor Societies, Young People's Missionary organizations, and even higher institutions of learning have applied themselves to a practical consideration of the field and its needs.

Outcome of the Laymen's Movement

The secretary of the Laymen's Missionary Movement in Canada, on his return from the Chicago congress, made a compilation of the gifts for missions in 1907 and in 1909 by the different communions in Canada as follows: Anglican, \$252,910 in 1907, \$328,387 in 1909; Baptist, \$206,703, \$262,009; Congregationalist, \$10,282, \$15,954; Methodist, \$509,409, \$633,753; Presbyterian, \$472,075, \$665,966. This makes a total of \$1,451,079 for 1907, against a total of \$1,906,069 for 1909, or an increase of nearly one-third in two years.

Jewish Revised Version of the Bible

For some time American Jews, especially the Central Conference of American Rabbis and the Union of American Hebrew Congregations (the two representative organizations of reform Jews) have been diligently preparing a revised version of the Old Testament in the English language. The new translation has been almost finished and an appeal for funds has been sent out from Cincinnati, the headquarters of Reform Judaism, for its publication. The appeal states, "Christians are expending millions of dollars annually for the publication

and distribution of the Bible. Surely, we Jews, whose ancestors gave mankind its greatest Book, should be eager to engage in similar work. A large sum of money is required to publish the new translation of the Bible properly. The Jews of the United States are being called upon to supply the funds."

An earlier appeal brought a considerable number of responses ranging from \$5 to \$25 each, but the undertaking calls for more liberal support than it received in answer to it. Each subscriber to the fund will receive a copy of the new translation.

Home Missions Still Needed

The Congregationalist tells of a Methodist minister who, in making a journey of 52 miles through eastern Tennessee into Kentucky, passed 19 towns in which his denomination had no work, but, more significant still, in many of which "there is no church of any kind," and says: "Add this item to the similar 133 discovered in Colorado and over 40 in Illinois, and we shall begin to think there is actually need for some more home missionaries."

Jews Flocking to Winnipeg

There are 13 Jewish synagogues in Winnipeg. This is owing, not so much to the extent of the Jewish population as to the variety of nationalities represented, each having its own place of worship. There are 10,000 Jews there, only about one-fourth as many as in Montreal, but they have more synagogues. Besides those attending these synagogues, it is said that many Jews have lapsed from their own faith. Many bearing Jewish names have no religious connection with the Jews.

By-products of Missions

Mr. F. A. Powell, late of the United States consulate in the Ottoman dominion, in *Everybody's Magazine*, has this to say as to the "by-products" of missionary toil: "If the clatter of American harvesters is heard to-day from one end of Asia Minor to the other; if the Eskimo of Greenland and

Alaska and Labrador vary their monotonous diet of fish and blubber with tinned meats from Chicago and Kansas City; if the natives of Equatoria insist on buying cotton-sheeting that is stamped 'American' and will take no other, our merchants and manufacturers, instead of praising the consul or commercial traveler, may thank the American missionary."

A Model Wealthy City Church

St. Bartholomew's Protestant Episcopal parish has completed its \$130,000 improvements that were started after it was decided that the church should remain in its present location. Serious consideration was given a year ago to a change. That which brought about the decision to stay was the need for a place of worship here, where center large hotels and where for many years at least will be the heart of the borough. The improvements consist of the new rectory in Thirty-eighth street, already altered and into which the rector has moved, and the change of the old rectory adjoining the church on the south into a parish building. This building has on its first floor a chapel that is to be used for Sunday-school purposes, a mortuary chapel, and choir-rooms. On the second are rooms for meetings of parish organizations, and above are clergy offices.

Slav Missions in Chicago

The Chicago Tract Society has its largest work among the Slavic immigrants and other peoples of foreign speech. The field of labor of this department has expanded far beyond Chicago and even out of the State of Illinois, and last year reached "from the great Bohemian colonies of Texas on the south to those of the Swedes and Finlanders of Manitoba and Alberta on the north." Of the nearly 80 missionaries who have served the society during the twenty years of its operation, 25 have been employed during the past year; and they speak in 23 languages.

Jubilee of Woman's Work

The year 1910 is the year of jubilee for organized work in foreign missions. The first women's society in this country was organized in 1860, with Mrs. Doremus as president, and entitled "Women's Union Missionary Society of America for Heathen Lands." The first woman in all the world, fully equipped as medical missionary to women and children in non-Christian lands was Miss Clara Swain, of New York, who was sent to India in 1869.

Our Polyglot Population

According to the New York *Christian Advocate*, 41 languages are used in church services in America, including Arabic, Armenian, Chinese, Estonian, Gaelic, Modern Syriac, Lettish, Montenegrin, Wendish and Yiddish. The Bible societies furnish all Christian communions with the Scriptures in their own tongue; 77 denominations have German-speaking churches, 25 American-Indian, 22 Norwegian, 21 Swedish and 13 Italian. German also leads in membership, 3,601,943, followed by French with 1,160,420, and Italian with 938,994. Minnesota, Wisconsin and Pennsylvania have the largest number of churches and other religious organizations using foreign languages exclusively. New York reports 27 languages used in her churches; Pennsylvania, 28; Illinois, 26, and Ohio, 24, while three States—South Carolina, Georgia and Kentucky—report only 3 languages, and seventeen other States less than 10.

Our Share of World-work

It took one hundred years of modern missionary effort to win the first million converts. We passed the million mark in 1896. It only took twelve years to win the second million. For the past two years we have been winning them at the rate of a million in six years.

The fair share of the United States in the solution of the missionary problem is to provide for the evangel-

ization of about 560,000,000 of people in the non-Christian world. This will require the quadrupling of our present force of missionaries and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. As we spend over \$300,000,000 annually for religious purposes in our own country, one-sixth of this amount to reach a population equal to six times that of the United States is surely a conservative estimate of our financial responsibility.

Bible Study Among Students

According to *The Century*: "In West Point, tho the cadets have but forty-five minutes a day to themselves, yet 260 of them meet weekly for prayer and study of the Word. In the United States and Canada, in 539 educational institutions, 32,259 college men now belong to voluntary Bible classes."

Mr. Bryan in Brazil

A missionary writes home that "the most interesting thing about Mr. Bryan's visit was the brave way in which he stood for all that is best in positive and aggressive Christianity. The first thing he did in S. Paulo, after getting his dinner late in the evening, was to go to the Y. M. C. A. rooms and deliver an address and hold an informal reception. In Rio, he made an address at the Y. M. C. A., spoke at the M. E. Church where there is an English-speaking congregation of worshipers, visited the Central Mission for the sailors and for the poorer classes in a destitute part of the great city, and made it clear to all that he was first of all a Christian man, a servant of the God of nations. I dare say Mr. Bryan would not agree with the lady who, after a residence of many months in Rio, had been unable to find any results of Protestant mission work in the city. He had found large results of such work before he had been there twenty-four hours, but in this, as in many other things, men find what they look for."

British Guiana as a Mission Field

Seventy years ago British Guiana was practically a Christian country. The superstitions of the aborigines remained, as did some of those imported from Africa in the dark days of slavery; but the majority of the people had been Christianized, and Christianity was the only recognized religion. To-day about half the population are followers of non-Christian religions. This is due to the system of State immigration which was inaugurated after the abolition of slavery. When the slaves had been emancipated and the traffic in human lives stopt it was found necessary, in order to secure a reliable supply of labor for the sugar plantations to introduce laborers from other countries, and since 1845 there has been a regular inflow of indentured coolies from India. Some of these have returned to their native land after their term of service has expired, but the majority have elected to remain, and to-day the number of East Indians equals that of all the other races in this many-peopled colony combined. Many have become landed proprietors. Children of former indentured laborers are found filling responsible positions in the colony. Some are wealthy merchants, and others have found their way into the learned professions. With the immigration system there were introduced into British Guiana the two great religions of India, Hinduism and Mohammedanism, and to-day, near by the Christian place of worship, stands the Hindu temple or the Mohammedan mosque.

EUROPE

Moffat's Estimate of Missions

The *British Weekly* has recently printed a hitherto unpublished letter of Robert Moffat, written after his final retirement from the Dark Continent, and in 1879. In the closing portion he says:

I often think what would the world, bad as much of it is, have been but for proclamation of the everlasting Gospel. Where would have been the hundreds of cannibal islands in the South Seas, now Christianized? Where the thousands of

Churches planted and prospering among the hundreds of nations, tribes, and communities on the world's surface? Where would have been the ten thousand philanthropic institutions of Godlike character? Where would have been those homes which, with outstretched loving arms, embrace every conceivable state of suffering? All this came from the love of Christ, who while on earth was in earnest to commence and carry on these greatest of all triumphs, because they are eternal. Heaven is still in earnest, and responding to the Macedonian cry. O how it stirs the soul to the center that while we are enjoying the light of heaven shining on the eternal regions of glory, aye, and of wo, there are daily thousands perishing for lack of that knowledge.

Altho I have been instant in missionary work since 1816, I still feel all alive to the interests of the Redeemer, and, had it not been for an overtaxed brain from giving the natives the Bible in their own language, I should still have been there.

Her Gift Saved Livingstone

The Rev. F. B. Meyer, in showing how life is linked with life in influence for good in work for the world, said: "When Livingstone went to Africa there was a Scotch woman named Mrs. MacRobert, quite advanced in life, who had saved up thirty pounds, which she gave to the great missionary, saying: 'When you go to Africa, I want you to spare yourself exposure and needless toil by hiring some competent body-servant who will go with you wherever you go and share your sacrifices and exposures.' With that money he hired his faithful servant known as Sebalwe. When the lion had thrown Livingstone down and crushed the bones of his left arm, and was about to destroy him, this man, seeing his critical condition, drew off the attention of the lion to himself, thinking that he would save his master at the cost of his own life. The lion sprang at him, but just at that moment the guns of other companions brought him down, and Livingstone's life was prolonged for thirty years. Surely that noble Scotch woman, as well as the servant, should be credited with some, at least, of the results of the noble devotion of that great missionary."

And the Case of Spain is No Better

The *Bulletin Trimestriel* of the French Bible Society calls attention to the fact that the Spanish pastor, Rodriguez, has been in prison for two months for distributing Bibles and for having attended the funeral of a little child whose parents had become Protestant. The High Court upheld the decision. With Pastor Rodriguez, his brother, a Protestant school-teacher, and the mayor of Avinet were also sent to prison. The jail in which they were incarcerated has been pronounced utterly uninhabitable. Mme. Rodriguez writes:

"Five prisoners are shut up in a little room. The heat is tropical. Want of air, vermin and evil odors make the place insupportable. Fifteen days before his imprisonment my husband was in the doctor's hands for rheumatic fever. Pray for us who are suffering for Christ's cause."

Salvation Army Still Campaigning

The result of the Salvation Army self-denial week is £69,034. Altho this represents a failure to "smash the target," the General is quite satisfied with it in view of the many difficulties in the way. The total is £57 below last year's result. The result in the London area is again encouraging, showing an increase on last year of nearly £1,000; and other important advances are in Manchester, Glasgow, Newcastle, and Southampton. South Wales has fallen off considerably, owing, no doubt, to the possibility of a great coal strike. "But," says the General, in his message of thanks, "who cares for a walkover?"

ASIA

Moslems and Christians Study Together

Mr. F. T. Ellis, headmaster of Bishop Gobat School, Jerusalem, says that it is remarkable to see the friendly way in which Moslems, Jews and Christians fraternize as compared with their former attitude to one another. "On account of important political changes that have taken place in the Turkish Empire the people of Pales-

tine have had high ideals as to improvements. The new government was expected to immediately reform all abuses and to introduce ameliorated conditions of life generally. . . . In one direction only have the people themselves attempted improvement, and that is in the line of education. In Jerusalem a number of the natives, both Moslem and Christian, have united together to open a non-sectarian day-school. The secular subjects are taught from Monday to Friday, Saturday is reserved for the religious instruction, which is to be given by a teacher sent by the religious body to which the pupil belongs, and Sunday, not Friday, is the weekly holiday. Holidays are given for both Christian and Moslem feasts."—*C. M. S. Gazette*.

A Consul on Missionaries

Consul Powells is a prominent member of the American consular service in the Turkish Empire, a man of affairs, and a traveled and experienced politician, and he is also familiar with every side and every result of Christian missions in different parts of the world. A short time ago he published a remarkable article on "The Romance of the Missionary" declaring that "commerce, geography, and civilization alike owe the missionary a debt which they can never hope to repay." He demands praise for the American missionaries who have spread our mercantile influence and who have marched in the very van of history and gradually raised the physical, social, and moral standards of whole countries, doing the work of education, relief, sanitation, healing, and moral reform most widely, rapidly and thoroughly. He affirms that the hard-headed men doing business in foreign lands, men with scant sympathy for preachers and the like, welcome the missionary as a power for practical good, and he cites the case of the worldly and irreligious British lumber-dealer in India who gave the Y. M. C. A. \$100,000, because its influence had changed the habits of his employees, introduced honesty, so-

briety, and fidelity, and built up his business interests.

Mr. Powells' article is a strong testimony to the secular value of missions and to the courage, ability, consecration, and hard practical sense of the men and women who have consecrated their lives to the preaching of the Gospel to the heathen. It contains a wonderful list of nearly a score of men whose "prayer-book and Bible have proved more powerful than the rifle and the machine-gun," and thus it makes good reading for those who are not taking much interest in foreign missions.

The Power of a Parable

The parable of the Prodigal Son appeals to the Arab mind. Colporteur Bouin, in the province of Constantine, states that "it is the parable of the Prodigal Son that interests them so much. When once they have read that parable, they immediately buy the book." Similar testimony is given by Colporteur Rolot, who spends most of his time in the province of Algiers. "In the market-place I showed the parable of the Prodigal Son to an Arab, and asked him to read it. He did so with great delight, but I could not persuade him to buy a gospel. A little while afterward another group of Arabs was examining my books. Turning round I saw this same man, and again offered him a gospel. 'Show me again the story which I read,' he replied. I did so. He read it once more, weighed the gospel in his hands, examined it on every side, smelt it, and then decided to buy it."

Colporteur Bouin reports that in many of the villages he found great poverty. Some villagers did not even possess the 10 centimes (1d) necessary to purchase a single gospel. In several instances they paid in small Tunisian coppers called floos, seven of which make one sou. Despite the lack of money, however, he left no fewer than 450 copies of St. Luke's Gospel in these remote corners of the desert. At one village even those who could not read purchased themselves copies of the new "colloquial" gospel.

CHINA

Queer Ways on Chinese Railways

A correspondent of the London *Times* recently reported that on one railway the trains have not one native conductor, but a band of three—a by no means effective protection against "squeezing." Then the passenger desiring to purchase a ticket finds every difficulty put in his way: while he joins the crowd that is crushing outside the booking-office clamorous for tickets, the ticket-clerk is chatting pleasantly with half a dozen of his friends behind the closed window. The greatest difficulty the management has to contend with is the petty pilfering and the nightly thefts of ring-bolts and plates from the line; no less than 60,000 bolts per month and 10,000 plates per annum are stolen from the Peking-Hankow Railway. What is the motive? To make hoes and plowshares, and even scissors and razors, the steel being much superior to the native product. And what is the penalty? There is none. No law has been found in the ancient archives to meet the theft of screw-bolts, and therefore malefactors escape unscathed, tho the police know where the plunder is stored!

Shanghai, a Missionary Center

Rev. V. S. Myers writes, of Shanghai, that as a business center this city is probably the second largest in the East. Hongkong surpasses it in the tonnage of the vessels which enter it, but probably no other port. It is also the headquarters in China for at least twenty missionary societies, including Bible and tract societies, Y. M. C. A., Y. W. C. A., etc. The representatives of all these societies are joined in the Shanghai Missionary Association, which meets monthly for mental stimulus, social intercourse, etc.

The Bible a Cure for Opium

An agent of the Bible Society writes: "We were coming down on the boat from Canton, and, walking on the Chinese deck, I saw a man smoking opium and reading an English book.

As I saw he knew English, I address him; under the influence of opium he was wonderfully communicative. The book turned out to be St. John's Gospel, and he was reading about our Lord's crucifixion. He had only picked it up because he wanted to improve his English, but he was deeply impressed by it, and his comments were most interesting. He asked me whether it was true that when our Lord was crucified He had stood alone against all the power of the Jews and the Romans, and when he received an answer in the affirmative, he added, 'Then He must have been divine, for no man who was not divine could have stood alone.' To the Chinese mind, which is incapable of any separate action, which is powerless unless it has the moral support of the Government, of a gild, or even a secret society, the story of the crucifixion appeals most strongly as an example of divine strength of purpose."

The Fruit of Two Lives

Two pioneer missionaries reached Hankow, June 21, 1861, soon after that city had fallen for the fourth time into the hands of the T'ai'ping rebels. These two men were the Rev. Robert Wilson and the Rev. Griffith John. Both had spent some time in preparation, and looked forward to a life-work in Central China. In a few months Robert Wilson fell asleep. Griffith John is still with us, waiting for the call of his Lord.

The new chapel of the Griffith John College was dedicated on December 11, 1909, to the glory of God and in memory of Robert Wilson. After the lapse of nearly six decades, two buildings stand side by side on the outskirts of busy Hankow; the one in memory of a life-work of more than fifty years given for the uplift of China, the other in memory of a life lived and laid down almost ere his work was well begun.

The Power of the Book

From Shensi, the Rev. Robert Bergling, of Hanchenghsien, writes: "A few months ago a man came here

on purpose to buy a New Testament. Living in an out-of-the-way place, he had never before seen a foreigner or heard a preacher; but a copy of the Gospel of Matthew, bought from a colporteur two years ago, had come into his hands. He read it time after time, and then he longed for an opportunity to learn more of its meaning. He came while I was away itinerating, but determined to wait for me. When I returned, he had already read the New Testament through twice, and nearly through the third time. His heart and mouth were simply brimming over with the good things he had found. I invited him to my home, and he stayed on some time longer, attending all the meetings. Before he left, he asked for baptism."—*The Bible in the World*.

A Mission Come to Town

Bishop Molony, of the English Church Mission writes: "We now have about 4,000 Christians in the province of Cheh-Kiang and 20 Chinese clergy. They have their own missionary society, which works in three divisions of the province, where there is no foreign society, and employs a clergyman and two laymen. Several parishes are self-supporting and others will soon be."

JAPAN

Birthdays in Japan

Japanese children do not have separate birthdays. Instead there is a festival in March for all the little girls, and another in May for all the little boys.

If you were a little girl and lived there, all your relations and friends would give you presents in March; your little sister would have presents on the same day, too; and so would your girl cousins and all the little girls you know, and there would be big birthday parties going on everywhere.

Then in May the boys would have their turn. Their festival is called the "fish festival." Every family having a boy sets up a big flagstaff in the

doorway of its house. On the top of the pole is a gilt ball, and flying from the pole is a whole string of fish made of oiled paper or cloth. The golden ball signifies a treasure which the fish is supposed to be forever trying to reach. This means that the boy, when he is a man, will have to battle his way through life in the same way as the fish struggle up the river. It is a sort of little lecture to the Japanese boys to be ambitious.—*Christian Advocate*.

A Wonderful Story from Korea

The following story by Mr. L. H. Snyder, of the Y. M. C. A. in Seoul, is one of the most romantic incidents in the history of Christianity in the Far East:

Mr. Yi Sang Choi, former secretary of the Imperial Cabinet, was sent to Washington with the first Korean embassy about twenty years ago. While there he received from a Chinese official a copy of the New Testament and the Book of Proverbs written in Chinese. Hearing that this was the Book so extensively read by the West and that it was the foundation of Western civilization, he accepted it and gave it careful consideration, expecting that thereby he would become familiar with the systems of government of the West, their military and naval achievements, their methods of education, etc. He read a chapter, then threw the book down, only to pick it up again, repeating the process throughout a whole year. Then he was convinced that it contained nothing superior or even equal to the teachings of his revered Confucius. Shortly afterward he returned to Korea.

A few years later Dr. Jai So Poel, a Korean nobleman, educated and naturalized in the United States, returned to Korea under special contract with his government. In his numerous addresses to the Koreans he constantly recommended Christianity to them. Mr. Yi Sang Choi became aware of this, began to follow him and to argue against him, trying to show the superiority of Confucius in every point. Dr. Jai So Poel started the Inde-

pendence Club, and Yi Sang Choi joined it. The doings of the club excited the suspicion of the party in power and a number of its active members were incarcerated. Among them was a group of eleven men under the leadership of Yi Sang Choi, all but one stanch followers of Confucius. The one was a Christian, and he persuaded his companions in misery to make a careful study of the teachings of Christ. During the day they studied separately, but at night they discussed together what they had studied. Many a night they talked even unto day-break.

Finally, as if by magic, all became persuaded that the gospel is the power of God unto salvation to every one that believeth. All became leaders in the native church of Korea. Several have died in the faith, and Mr. Yi Sang Choi is director of the religious work of the Y. M. C. A. at Seoul.

AFRICA

The Romance of the Negro

Writing in the *Spirit of Missions* upon this theme, Rev. S. H. Bishop suggests: First, he is one of the three great branches of mankind which, so far as present indications go, are likely to survive; namely, the white, the yellow, and the black.

The second element of romance belonging to the negro is the fact, if we may trust some of the most recent scientific investigations, that he first exploited the mineral wealth of the world for artistic and commercial purposes, and that he first wove cotton and other materials into cloth. A tribe of negroes seems to have made the beautiful cloth in which the Egyptian dead were interred, and is still making it.

The third element of romance in the negro is that he has a music which is peculiarly expressive of that faith which carries a people through calamity worse than death. Every primitive music such as that of the negro has in it the note of final despair; but the music of the negro has the note of final hope; and therefore it

not only helped to carry the expatriated negro through slavery, but has charmed the heart and uplifted the spirit of all mankind.

Good News from Egypt

The converts of the United Presbyterian Mission in Egypt number 20,000, and among them are 43 ordained Egyptians, besides numbers of native helpers, teachers and colporteurs. In the town of Asyut there are 2,200 young people in the higher schools of the mission. Tho the baptized Mohammedans have not exceeded 160, an influence favorable to the gospel is being exercised on the Mohammedan population through the hospitals, the schools, and the visitation of the harems. It is pleasant to recall the fact that so wisely and thoroughly does this company of workers occupy the Nile valley, that it has no rival, and is known as the American mission.

Zulu Fear of Witchcraft

The Zulu baby is born into the fear of witchcraft; in the fear of witchcraft he grows up, and when he sickens and is about to die his one thought is that a spell has been cast upon him for which the charm can not be discovered. All his life long he dreads in lonely places to meet the *inswela-boya*, the beast in human form who pounces upon and makes medicine of the unwary traveler. In mature manhood he suspects his neighbor, his friend, his brother, and even his wife of being or dealing with an *umtakati*, a maker of charms and poisons. He walks with an uneasy feeling that an enemy may have put medicine on his path for harm to him unless he is wearing a talisman against it. From every possible source, from earth and from sky, from river and from forest, from friend and from foe, he is continually apprehensive of evil influence coming upon him. And witchcraft is often his hope as well as his fear. It is his dependence for getting even with his enemy by throwing a spell on his person, his path, or his food. If the

dusky lady of his heart will not look at him a love charm is his resort.—J. B. McCORD, of Natal.

The Baganda at Home

C. W. Hatterly has written a book with this title, which is full of information about Uganda, the land and people. These two paragraphs are especially interesting:

The population of Uganda in 1905 was 717,535, of whom 376,910 were returned as Christians, 300,279 as heathen, and 40,346 as Mohammedans. No member of the Protestant mission is baptized, unless he be blind or otherwise disabled, until he is able to read. Almost every village has its school, in which there are in all over 32,000 scholars. It is doubtless, owing to the sleeping sickness, that the death-rate of Uganda is in advance of the birth-rate. Since 1901 its ravages have been appalling, and if the number of deaths from it are decreasing, it is only because the people in the area affected have almost died out.

Of the work of the trained native evangelists and of the native clergy, Mr. Hattersley says, we can not speak too highly . . . The number of these men, including paid and voluntary workers, can not be far short of 4,000, who devote practically the whole of their time to the work of the Church. The most highly paid only receive £2 a year, less than the wages of a common laborer. To these men is due to a very large extent the rapid extension of the work, the office of several Europeans being to teach such and send them forth, and then to visit them periodically and strengthen their hands in the work. Each teacher is a bookseller, there being no shops, with the exception of one or two in the main centers. There can be no doubt that it is to the Word of God in their own tongue that the success of the work is mainly due . . . There are no closed doors in the heart of Africa. All are wide open, and the servant of the Lord will find the Word will have free course and be glorified everywhere.

Celebrating a Notable Baptism

Chief Khama, the great Christian Chief of the Bamangwato tribe in the Bechuanaland Protectorate, arranged on May 6th to celebrate the jubilee of his baptism, and the directors of the London Missionary Society, at their meeting in April, passed the following resolution in relation to this interesting event, in celebration of which Khama had planned a great meeting of the tribe to express thanksgiving for the mercies of the past fifty years, and to testify what Christianity has done for him and his people:

"The directors desire to express to their friend, the Chief Khama, their hearty congratulations on having been spared in the good providence of God to complete fifty years as a member of the Christian Church. They praise God for His grace revealed in the conversion of the Chief Khama in early life from heathenism, and for enabling him in the trying days of his early manhood to withstand all the pressure of temptation and persecution, and to maintain under very difficult conditions, a consistent Christian life. They thank God that during his long life and labor as the ruler of one of the most powerful tribes in Bechuanaland, amid the many political and social changes which have taken place as the result of the growing intercourse of the Europeans and the native races, the same abounding grace of God has enabled the chief to maintain a character and reputation which have commended him to all men as a true Christian and a wise ruler. The directors pray that the evening-time of their friend's honored life may be long and calm, and that he may see the abundant rains of the influence of God's gracious Spirit descend upon his people and resulting in a great ingathering to the Christian Church."

Dr. Wardlaw Thompson, in submitting the foregoing resolution, spoke of the bitter hostility of Khama's father, and his attempt to kill the son who espoused Christianity. He is a man of

strong character and earnest purpose, desiring to lead his people into the light of God.

OBITUARY NOTES

The Gossner Missionary Society of Berlin has sustained a heavy loss in the death of Rev. F. P. Hahn, one of its oldest and most able missionaries. Mr. Hahn died on the 3d of May, at Mussourie, in the Himalaya Mountains, where he had gone for recuperation. He had served in India for 42 years. In 1884, with the help of the "Mission to Lepers in India and the East," he founded a leper asylum in Lohardaga, Chota-Nagpur, and, when later transferred to Purulia, Bengal, was the means of building up the model asylum located in that city. This leper asylum is unquestionably the largest in India, containing at the present time nearly 800 inmates. Mr. Hahn was considered an authority on leper work. He furthermore distinguished himself as a linguist in the investigation and publication of several of the aboriginal languages, such as the Oraon and Mundari. The British Government, recognizing the valuable services he had rendered as a linguist and philanthropist, conferred upon him, in the year of 1906, the golden medal of the first order of "Kaiser-i-Hind." At home Mr. Hahn was successful in stimulating the organization of an auxiliary branch for medical missionary work within his own society, and another branch for what is known in German missionary societies as the "Schwestern-Arbeit," or work for female nurses. His two works: "Sagen und Märchen der Kols" and "Einführung in das Gebiet der Kolsmission" (published by Bertelsmann, Gütersloh, Germany), are of lasting value to the German missionary literature.

Miss Sarah H. Woolston, a woman who was a missionary when it was a sacrifice to be one, and when travel was a hardship, died in Mount Holly, N. J., June 11th, at the age of eighty. With her sister Beulah Woolston, who died twenty-four years ago, she went to China in 1858, and after a voyage of

one hundred and forty-seven days around the Cape of Good Hope, landed at Shanghai, and proceeded to Foo Chow, where the two sisters established a boarding school for Chinese girls. Their pioneer work, which has grown to extensive proportions, they continued for twenty-five years. The author of "Eminent Missionary Women," the late Mrs. John T. Gracey, says of these two sisters—for their life work was ever the same—"In addition to the care of the school they established, hundreds of women visited

them at their home and were always received with Christian courtesy and teaching. They also established a number of day-schools at different and often distant points in our work, which they visited regularly, and often at great inconvenience and exposure to themselves. With all this work they found time for literary work—preparation and translation of school-books and the editing of the "Child's Illustrated Paper in Chinese." These sisters led the van of Methodist women in the East.

FOR THE MISSIONARY LIBRARY

JOHN FREDERIC OBERLIN and A CRUSADE OF BROTHERHOOD.

These two companion books from the pen of Augustus Field Beard, and published by the Pilgrim Press of New York and Chicago, make us regret that their gifted author has not done more writing in his not uneventful life. His picture of Oberlin shows the genius of biography. He has caught the limner's art, and knows how so to touch with skill that every new line tells. He has given us a charming and living likeness of Pastor Oberlin. His lineaments speak. There is no excess of praise and no evasion of truth; we see the man among men, with all his faults and virtues—a real, live man, his simplicity and sincerity, self-sacrifice and philanthropy, but none the less his self-will and a persistence akin to obstinacy. We have read many sketches of the pastor of Walback, but none that equal Dr. Beard's. His versatility was noticeable. He turned his hand to agriculture, road-making, manufacture; he founded schools, churches, a library, and in the days of the revolution a social club, and when forbidden to hold church services and ordered to glorify "the republic" and curse the "tyrant," he adroitly turned the club into a religious body, chose Sunday as the best day for the club-meetings, and as their chosen orator "downed" the tyrant of sin and selfish-

ness. It was a fine example of conformity and non-conformity at the same time, and reminds one of the Italian peasants who, when forbidden to exhibit the tri-color, arranged the vegetables in their baskets so as to exhibit the loved colors of their flag.

"The Crusade of the Brotherhood" is the story of the American Missionary Association, its inception, early efforts, its founders, pioneers and patrons, and its principles and work. Dr. Beard's pen interests us in this noble organization as he did in the man of the wild Mount Amour district of Alsace. And there is not a little resemblance between the pastor and the organization—the motive and method of the man and the association favorably compare. We see the same philanthropy at work, and among similar classes of society, teaching the oppressed and ignorant and indolent the secrets of self-development and self-direction, and the same pious loyalty to truth and manhood characterizing both. The whims are alike in style and not unlike in contents; and one who reads either will want to read the other. Even in these days when "of making many books there is no end," it pays to peruse carefully such pages as these. We hope for more book-making from the same author.

The secretary of the Home Missionary Society of Massachusetts has bought thirty-eight copies of Oberlin's

"Life" to distribute among his home mission churches to stimulate the courage and patience of these workers in rural communities. We can cordially commend his judgment and example. Such a book will help any one who reads it.

Everyland—A new magazine for boys and girls. Published by the Everyland Publishing Co., West Medford, Boston, Mass.

We again commend this new quarterly, edited by Lucy W. Peabody and Helen Barrett Montgomery, and can join in the general chorus of praise from many discriminating readers, not having yet seen one word except of high appreciation, and withal it is a missionary magazine, meant to stimulate an intelligent and hearty interest in children of all lands, as its name implies. We have seen nothing hitherto that seems to us so admirably fitted to fill a gap in the literature of our day. We had no sooner introduced the first number into our family circle than there was a demand for subsequent issues. This will be the case with many others.

Everyland offers the following prizes. Fifty dollars for the best story on foreign missions, with twenty-five dollars as a second prize.

Fifty dollars for the best story of home missions or city missions, with twenty-five dollars as a second prize.

They must be *stories*, true to life, not descriptions or sermons; adapted to young folks between ten and sixteen; must not exceed 4,500 words; should be illustrated with sketches or photographs, if possible, and must be in the editor's hands not later than October 1, 1910.

OTHER PEOPLE'S PRAYERS. By E. Mabel F. Major. 16mo, 80 pp. 6d.

THE TELL-TALE CLUB. G. A. T. Frere. 16mo, 80 pp. 6d.

LEPERS SOUGHT HIS FACE. C. Horder. 16mo, 80 pp. 6d. The Church Missionary Society, London. 1909.

These are three missionary stories for young people. The first tells of how some children became interested in missions through a picture of Africans praying to the unknown god.

The second is an account of a children's story-club and what they learned of Africa and China and India. The third is a short, impressive account of leprosy in the East and what Christianity is doing for lepers.

STUDIES IN THE LIFE AND TEACHINGS OF OUR LORD. By Rev. R. A. Torrey. 8vo, 347 pp. \$1.50. Bible Institute, Chicago. 1909.

The peculiar feature of these studies is its division into 140 lessons based on a harmonized life of Christ, each lesson taking up in turn the "Discovery of Facts" dealt with in the section, and the classification of the teachings on various subjects. It is a fine basis for a doctrinal and devotional study, sending the student to the Bible itself for information.

SERVANTS OF THE KING. By Robert E. Speer. Portraits. 12mo, 216 pp. 60 cents. Young People's Missionary Movement, New York. 1909.

This is a group of brief biographical sketches of the lives of missionaries—home and foreign. Some are well known, like Livingstone, Whipple, Verbeck, Isabella Thoburn, Patteson and Falconer, while others are comparatively little known, but are worth knowing. These are Wm. Taylor, Alice Jackson, Eleanor Chestnut, Matthew Yates, and James Robertson. The life stories are brief and to the point. They would form an inspiring subject for study by any intelligent, earnest group of young people.

BESIDE THE RED MOUNTAIN. By Kingston de Gruche. Illustrated. 12mo, 197 pp. 2s, 6d. Robert Culley, London. 1909.

Missionary life in a Chinese city is full of novelty, but is strenuous and a test of endurance. Read these picturesque sketches if you would see the native as he is and hear him talk with proper names and idioms translated into English. Here are street scenes, medical dispensaries, journeys, conversations with Buddhist monks, etc., all described in a readable, impressive way to show the daily life and surroundings of the missionaries.

SNAPSHOTS FROM SUNNY AFRICA. By Helen E. Springer. Illustrated 12mo, 194 pp. \$1.00, *net*. Fleming H. Revell Co., New York. 1909.

These are a series of living pictures from real life in South Africa. Each chapter describes some scene or incident that is worth reading. They are the things that would interest a traveler and a student of Africa. The native Dance, the Difficulties of an Unknown Tongue, a Burial Service, an African Fair, Christmas at Old Um-tali, and other chapters, would make excellent reading for missionary meetings or would illustrate brief talks to Sunday-schools.

MISSIONARY STORY SKETCHES AND FOLK LORE FROM AFRICA. By Alexander P. Camphor. Illustrated 12mo, 346 pp. \$1.50, *net*. Jennings and Graham, Cincinnati. 1909.

To see Africa through the eyes of an African is an interesting opportunity. Dr. and Mrs. Camphor were the first American negro missionaries regularly appointed to Africa by the Methodist Episcopal Missionary Society. After some chapters telling the story of the Liberia Mission, Dr. Camphor gives some short incidents connected with the work and a number of striking native legends that reveal the thought and customs of African life in Liberia.

UNDER MARCHING ORDERS. By Ethel Daniels Hubbard. Illustrated 12mo, 222 pp. 60 cents, *net*. The Young People's Missionary Movement, New York. 1909.

Mary Porter Gamewell, the subject of this biography for young people, was a missionary in Peking during the Boxer riots and siege. The story of her life is unusually full of novelty and incident and is well told. Her self-sacrificing service for Chinese women has left its impress on the China that is to be.

THE DAYS OF JUNE. By Mary Culler White. 12mo, 128 pp. 50 cents. Fleming H. Revell Co., New York. 1909.

This meaningless title belongs to a brief story of the life of a young woman, June Nicholson, who gave her life as a missionary in China. Her beauty and force of character are

clearly shown in the glimpses of life that are given. It is a simple, unpretentious biography, but one that touches the heartstrings.

THE HOUSE OF CHIMHAM. By Edgar Whitaker Work. 12mo, 75 cents. American Society, New York. 1909.

This is a little Christmas story of about fifty pages, very delicately gotten up both as to contents and letterpress. It is a sort of historical romance founded on the Bible story of Barzellai the Gileadite, who showed such loving hospitality to David in his flight from Absalom; and to whom, when he declined, on account of old age, the royal offer of a home at court, the king gave indirectly a reward in the person of Chimham, his son, some of his Bethlehem possessions. (2 Sam. xix:37-40.) From the reference to Jerem. xli:17 to Chimham, it has been supposed that on this land in later times stood an inn, Khan, or caravanserai, a well-known stopping-place for travelers from Jerusalem to Egypt. And here, the writer of this little brochure assumes, was the inn where Joseph and the mother of Jesus sought a lodging and in the stable of which Christ was born. The little book is very pathetic and touching in its narrative and well worth a reading for its ethical and spiritual suggestions.

At the same time it is to be feared the historic basis is very slender, and the tradition on which the story rests very doubtful. There is some uncertainty about the name, possibly from its not being Hebrew. But there is more doubt about the facts, when Johanan betook himself with his rescued captives to this southern rendezvous *en route* to Egypt. This, according to the Keri, is called the "habitation of Chimham." Why did an inn, or caravanserai, in the vicinity of David's city bear the name of Chimham? The assumption is because it had been built and owned by Barzellai's son. This is the Masorite interpretation upon the authority of some Jewish tradition, but the substitution is incapable now of proof or

disproof, tho Blunt, in his "Undesigned Coincidences," argues in its favor.

One formidable difficulty is found in the fact that even if David made over to Chimham part of his own patrimony, it would have reverted to David's heirs in the Jubilee year, as possessions were inalienable permanently. But this historic uncertainty need not seriously impair the interest of what it, after all, only a delightful little romance meant to encourage all loving and gracious hospitality as having its ultimate and often unexpected reward.

INDIA'S HURT AND OTHER ADDRESSES. By W. M. Forrest. 12mo. 171 pp. 50 cents, *net*. Christian Publishing Co., St. Louis, Mo. 1909.

Most missionaries who have labored in a foreign field have something worth saying when they return. This is not always of unique value or interest, but it expresses their views of the needs of the people, the progress of the work and the duty of the Christian Church at home. Mr. Forrest, a missionary of the Christian Church, gives us his views on "India's Hurt and Need," "India's Mothers and Daughters," "Student Life," "Religious Ideals and Their Realization," the "Dangers and the Results of Christian Missions." The chapter on the "New Theology and Missions" is worth reading, but the positions taken are more favorable to critical conclusions than many missionaries would accept.

FAITH AND FACT: As Illustrated in the History of the China Inland Mission. By Marshall Broomhall. 8vo. 78 pp. China Inland Mission, London, Philadelphia and Toronto. 1909.

Here is a remarkable and inspiring record of answered prayer in the history of the China Inland Mission. The whole history is a rebuke to unbelief and a stimulus to greater dependence on God. Nine hundred missionaries are now supported in China, in answer to prayer.

PAMPHLETS

IDOLATRY. By William L. Jones. 22 pp. Wm. L. Jones, 283 Linwood Avenue, Buffalo, N. Y.

THE CHRISTIAN STEWARD. July and October, 1909, January, 1910. Issued quarterly by the Association of Christian Stewards. 25 cents a year, 10 cents a copy. Rev. R. W. Woodsworth, 105 Yorkville Avenue, Toronto.

MENTAL ASSASSINATION, OR CHRISTIAN SCIENCE. A Physical, Intellectual, Moral and Spiritual Peril. By I. M. Halderman, D.D. 40 pp. 10 cents. Charles C. Cook, 150 Nassau Street, New York.

DESTRUCTIVE CRITICISM VS. CHRISTIANITY. An Exposé of Fosterism. By A. C. Dixon. 24 pp. Bible Colportage Association, 826 La Salle Avenue, Chicago, Ill.

MISSIONARY POSTERS, LETTERS AND PICTURE POST-CARDS. Published by the Missionary Helps Depot, 13 Croxton Street, Liverpool, England.

BUDDHISM AS A RELIGION: Its Historical Development and Its Present Conditions. By H. Hackman. 320 pages. 6s, *net*. Probsthain & Co., 14 Great Russell St., London, W.C.

DAWN IN TODALAND. By C. F. Ling. 1s, 6d, *net*. Morgan & Scott, Ltd., 12 Paternoster Bldgs., London, E.C.

THE EVANGELICAL INVASION OF BRAZIL. By Samuel R. Gammon, D.D. 179 pages. Presbyterian Committee of Publication, Richmond, Va. 75 cents.

SOME JEWISH WITNESSES FOR CHRIST. By Rev. A. Bernstein, B.D. 1s, 6d. Operative Jewish Converts' Institution, Palestine Pl., Bodney Rd., London, N.E.

SEVEN WORDS OF THE RISEN CHRIST. By Joseph Addison Richards. 12mo, 86 pages. National Bible Institute, 156 Fifth Ave., New York. 60 cents, *net*.

LIFE OF MARY LYON. By Beth Bradford Gilchrist. 8vo, 462 pages. Illustrated. \$1.50, *net*. Houghton, Mifflin Co., Boston. 1910.

THE CHILD IN THE NORMAL HOME. By A. L. McCrimmon, LL.D. 31 pages. 10 cents, *net*. American Baptist Pub. Society, Philadelphia.

THE HOME AS THE SCHOOL FOR SOCIAL LIVING. By Henry Frederick Cope. 36 pages. 10 cents, *net*. American Baptist Pub. Society, Philadelphia.

THE CITY: As It Is AND As It Is to BE. By Clinton Rogers Woodruff. 51 pages. 15 cents, *net*. American Baptist Pub. Society, Philadelphia.

THE SOCIAL MISSION OF THE CHURCH. By Alfred Wesley Wishart. 55 pages. 15 cents, *net*. American Baptist Pub. Society, Philadelphia.

THE CHURCHES OUTSIDE THE CHURCH. By George W. Coleman. 29 pages. 10 cents, *net*. American Baptist Pub. Society, Philadelphia.

THE CHURCH AND THE LABOR MOVEMENT. By Charles Stelze. 32 pages. 10 cents, *net*. American Baptist Pub. Society, Philadelphia.

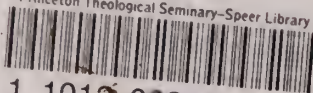
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